

THE
RAINBOW
OF THE
COVENANT

Surrounding the Throne of
Grace.

Being the Substance of some Sermons
preached at the Sacrament of Merit,
June 23. 1728.

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of the Gospel at Stirling.—

Rev. iv. 3.—*And there was a rainbow
round about the Throne, in Sight
an Emerald.*

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The RAINBOW of the COVENANT.

Rev. iv. 3. *And there was a Rainbow round about the Throne, in Sight like unto an Emerald.*

NO T to stand in the Entry, we may notice here three Things, which John saw in a Vision. 1st, *A Throne set in Heaven*, in the close of the second Verse. 2dly, The glorious Majesty that sat on the Throne, who was like a *Jasper and Sardine Stone* for Brightness. 3dly, The Canopic of the Throne, a *Rainbow round about it* in Colour like an *Emerald*. I understand the whole of this to have a Respect immediately to the Church Militant here upon Earth, and the glorious Dispensation of the Grace of God under the New-Testament Oeconomy, and that which inclines me to understand it in this View, is, because this Vision is prophetical, and has a Respect to Things that were to be done afterward, as you see in the first Verse. *Come up hither, and I will shew thee Things that must be hereafter*, that is, Things which are to be transacted in the Church in the succeeding Ages and Generations of the World; and therefore by the Throne here that was set in Heaven, I understand the Throne of Grace to which we are invited to come with *Boldness for Grace and Mercy to help in Time of Need*, Heb. iv. 16. The Throne which hath Justice satisfied, and Judgment executed upon the Son of God for its Basis and Foundations, Psal. xxxix. 14. The Throne of God and of the Lamb, from which proceeds a pure River of Water of Life, clear as Crystal. Rev. xxii. 1. And this Throne is said to be set in Heaven.

ven, not as it God's Throne of Grace were only in Heaven properly so called; for we find the Church Militant on Earth frequently expressed by Heaven in Scripture. *Heb. xii. 20.* She is called the *heavenly Jerusalem*, to wit the Church. *1. Pet. ii. 11.* the *heavenly Nation*; and therefore by Heaven here we may understand the Church of God in general; and it is so called to shew that Believers, even while here upon Earth, their Hearts are in Heaven, they are desiring a better Country that is an Heavenly, and when they address a Throne of Grace, they have their Eyes upon an exalted Christ, who is set down at the Right Hand of the Majesty on high, and his Ministry in the heavenly Sanctuary. By him that sits on the Throne, I understand Christ or God in our Nature, not excluding the Father and the Holy Ghost; for it is the Throne of God and of the Lamb. *Ezek. i. 26.* we have the same Description of a Throne in a Vision, and we are told that *above upon the Throne was the Appearance of a Man*, which can be applied to none other than the Man Christ Jesus; and there is no Doubt but it is the same Throne and the same Person sitting on it, that was seen both by *Ezekiel* and the *Apostle John*. As for his Posture, he is represented as *sitting upon the Throne*. This points at the Perpetuity of his Government, that he is in the quiet Possession of it, it being for ever out of the Power of his Enemies to disturb his Administration. We are told here further, that his Appearance upon the Throne was like *a Jasper and a Sardine Stone*. These Stones being unknown to us, we shall not take up Time in telling you what is said about them by Naturalists and some curious Interpreters, only we are told, in short, the *Jasper* is a bright transparent Stone, representing to the Eye a Variety of the most vivid or lively Colours; the *Sardine* is said to be red. The Scope is plainly this, to point out the admirable and inconceivable Glory and Excellency of an exalted Christ. Such is the Brightness

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Brightness of the Father's Glory shining in him now when he is upon the Throne, that all the precious Things on Earth put together are but faint Shadows and Representations of his divine Glory

Excellency : The Brightness of the Jasper and the Redness of the Sardine Stone are put together, so shew that he is *white and ruddy*, white in his Divine, ruddy in his humane Nature, White in his Holiness, Red in his Suffering, the bright and glorious Perfections of God, shining through the tent Vail of his humane Nature, do as it were receive a Tincture of Red from the Vail, thro' which they are transmitted. *Isa. lxiii. 1.* he is said to be Glorious and yet Red in his Apparel, and his Appearance in the midst of the Throne is as, if were of a Lamb slain, having the Sprinkling of his Blood about him, which was shed upon Mount Calvary, and which cries for better Things than the Blood of Abel.

But now I come to that Part of John's Vision, which I have principally in View, and that is the Canopy of State which covers the Throne, and him that sat on it, in the close of the third Verse. And there was a Rainbow round about the Throne, in Sight like to an Emerald. Where again notice *Isa.* The covering of the Throne, it was, very stately, like a Rainbow. 2dly, The Circuit of this Covering, it was round about the Throne. 3dly, The Colour of it, it was like an Emerald.

Here I conceive there is a manifest Allusion to God's Covenant with *Nah. Gen. viii.* When God called back the Waters of the Deluge from off the Face of the Earth, he made a Promise, and bound himself by Covenant, That he would never destroy the Earth any more by Water, and in Token of his Faithfulness in this Matter he set his Bow in the Clouds. With Allusion to this, God's Throne of Grace, or his Mercy Seat, from which all the Promises of the Covenant do proceed, is said to be surrounded with a Rainbow, to signify that as God deals

deals with his People in the Way of a Covenant; so his Faithfulness in that Covenant is established in the very Heavens, and this Bow surrounding the Throne is said to be in Colour like an *Emerald*, that is of a green Colour to signify that his Covenant, by virtue of the Faithfulness of him that sits upon the Throne, is ever the same, without any Shadow of turning; the fashion of this World withers and passes away, but the Word of the Lord, his Word of Grace and Promise, it endures for ever.

The Doctrine I take notice of from the Words is this. That God's Covenant of Grace and his Faithfulness imaged therein, is like a beautiful Rainbow surrounding the Throne of Grace, for the Encouragement of our Faith and Trust in him that sits on it.

In discoursing this Doctrine, I shall through divine Assistance, do these Things following. (1.) Offer a few Thoughts anent the Covenant of Grace or Promise. (2.) Anent the Faithfulness of God engaged in this Covenant. (3.) Take a View of this Covenant under the Similitude of a Rainbow in Colour like an *Emerald* surrounding the Throne of Grace. (4.) Speak a little of that Faith or Trust which the Sight of this Bow of the Covenant should beget in us. (5.) Apply the whole.

The First Thing proposed is to offer a few Thoughts anent the Covenant of Grace and Promise. And,

1. I remark, that the Occasion of the Covenant of Grace, like that of God's Covenant with *Noe*, was a Deluge of Wrath, which broke out upon *Adam* and all his Family, for the Breach and Violation of the Covenant of Works. This is what is pointed at *Eze. xvi. 4, 5, 6, 7, 8.* Where you see that that which gave Occasion to God's entering into a Covenant of Grace, is that miserable Estate Man had brought himself into by Sin, *When I passed by thee, and saw thee polluted in thine own Blood, thy Time was a Time of Love, I spread my Skirt*

Shirt over thee, and covered thy Nakedness: Yea I swar unto thee, and entered into Covenant with thee, saith the Lord, and thou becomest mine. Here it may readily be asked, what is that State we are reduced unto by the Breach of the first Covenant? I answer, in short, it is a State of Sin; Original Sin like a Contagion has over-run all Men, and the whole Man from the Crown of the Head to the Sole of the Foot: It is a State of Alienation and Estrangement from God; we are alienated from the very Life of God, through the Ignorance that is in us; like the Prodigal we have gone into a far Country, and care not for returning to our Father's House: Yea more, it is a State of Enmity and Hostility against God; the carnal Mind is Enmity against God, we are Enemies in our Minds by wicked Works: It is a godless and hopeless State, therefore said to be without God, and without Hope in the World: It is a State worse than Egyptian Darkness; we are not simply in the Dark, but we are Darkness it self; once ye were Darkness: It is a State of Impotency and Weakness, for when we were without Strength in due Time Christ died for us: It is a State of Bondage and Captivity to Sin, Satan and the World, we are led Captive by their potent Enemies: It is a cursed and condemned State, we are condemned already, and the Wrath of God abideth on us: It is a State of Death, we are dead spiritually, under the Power of Sin, and lying upon the very Borders of eternal Death. Now this is the Condition we are reduced unto by the Fall, upon which Account we may well take up that melancholy Song, *The Crown is fallen from our Head, no so us that we have sinned*; however infinite Mercy and Love takes occasion from this miserable and ruined Estate of Man to enter into a New Covenant, even a Covenant of Grace, in order to his Deliverance.

2. Remark, That the Rise and Spring of this Covenant of Grace was not foreseen Faith or good Works;

Works, or any Thing else in the Creature ; but only the free and surprising Love of God. John iii. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting Life.* Jer. xxxi. 3. *I have loved thee with an everlasting Love, therefore with loving Kindness have I drawn thee.* This Love of God to lost Sinners was altogether, and absolutely free, free in Opposition to Merit, free in Opposition to Constraint ; it hath no other Cause but only the Freedom of his own Will, Eph. i. 4. And as it is free, so it is superlatively great, Love that passeth Knowledge, Love which hath a Height and Depth, a Breadth and Length which can never be fathomed, or found out ; it is distinguishing Love, it lighted upon Man when it passed by Angels that fell, it lighted upon some of Adam's Family, when it passed by others.

3. This Covenant of Grace, in the original Make and Constitution of it, was transacted with Christ as a new Covenant Head, a publick Person representing all the spiritual Seed, which the Lord had given him ; for Sirs you would know, that since the Fall of Man, God never entered into any Covenant with him directly and immediately ; but only by the Intervention of a Surety and Mediator. Hence in our *Larger Catechism*, in answer to that Question, *With whom was the Covenant of Grace made ?* The Answer is, *That it was made with Christ, and with the Elect in him as his Seed.* Hence it is that we read of *Grace given us in Christ before the World began.* In this Covenant there are some Things that relate particularly to Christ himself as Surety and Redeemer, and some Things in it that relate to the Members and Seed of Christ ; the Father having promised sufficient Furniture and Through-bearing to his Son, both for the Purchase and Application of our Redemption, the Son he not only undertakes to satisfie Justice, to fulfill the Law, to bruise the Head of the old Serpent, but also

also by his Spirit, which he would send into their Hearts, to sprinkle them with clean Water, to take away the stony Heart, to enlighten them, to Justify them, to adopt and sanctify them, and at last to present them without Spot or Wrinkle or any such Things; and when all this comes to be revealed and set forth in a Golpel Dispensation, what is incumbent upon us, but to subscribe to this glorious Tranlation and Plan of Redemption, that was laid by infinite Wisdom? Thus I say the Covenant of Grace was originally translated with Christ, and with us in him and through him; and they who either in Print or Pulpit ridicule or exclaim against this as a new Scheme of Doctrine, they do not ridicule us, but the Doctrine asserted by the Church of Scotland in her Standards, which, as it is founded upon the Word, so we are bound by solemn Covenant to cleave unto it, and to keep it.

4. Remark. That the Revelation of this Covenant of Grace translated with Christ before World, was made very early to our first Parents in Paradise immediately after the Fall, Gen. iii. 15. *The Seed of the Woman shall bruise the Head of the Serpent.* Here it was that the grand Success which lay in the Breast of God, did first break forth; when our first Parents were waiting with a trembling Heart every Moment for the Execution of the Sentence of the broken Covenant of Works; Behold Glad-tidings of great Joy are issued out from a Throne of Grace, namely, *that in the Fullness of Time, the Son of God was to take on the Seed of the Woman, and bruise the Serpent's Head, to destroy the Devil and his Works, and redeem Man from that Gulf of Misery into which he was plunged;* this was the Covenant of Grace; and 'tis remarkable that in its first Edition it came forth in a Promise of Christ, this was confirmed and explained to *Abraham, Moses, David, and yes more fully, opened after the Babylonish Captivity by Jeremiah, Ezekiel and other Prophets, till Christ himself finally came, in whom all the Old Testament Types, Prophecies, and Promises received their full Accomplishment.*

ment, and having by his Death confirmed the Covenant with many, the Covenant of Grace after his Resurrection and Exaltation came forth in its last and best Edition; namely, in the Form of a Testament, having the two great Sacraments of Baptism and the Supper appended to it, as full and unanswerable Evidence of its being confirmed by his Death. This glorious Charter is now putt the Seal, and therefore Faith may make use of it with Boldness.

5. Reward. That this *Covenant of Grace* or *Testament* of our Lord Jesus Christ may be viewed and considered in its Dispensation or Exhibition. God in his infinite Wisdom, for reaching the great End and Design of a *Covenant of Grace*, has appointed Ordinances, the Word, Sacrament and Prayer, and other proper Means, by which the Benefits of his Death, and Blessings of his *Covenant*, may come to be actually applied to us, he has authorized Ministers to dispense Word and Sacraments, that by these, as through Conduit-pipes, his Grace and Fulness may be communicated to us. And here it would be remembered, that the *Covenant of Grace* in the Dispensation and Exhibition of it comes to every Mans Door. It is presented as the Ground and Foundation of Faith in common to all the Hearers of the Gospel, Elect and Reprobate, we call all and every one to take hold of God's Grace, and tell them, *To you is the Word of this Salvation sent, the Promise, or Covenant, is to you, to your Seed, and to all that are far off, and to as many as the Lord our God shall call.*

6. This *Covenant of Grace* may be considered in the Application and Execution of it; and this is either initial, progressive or consummatory. 1. I say there is the initial Application, or the Souls first Entry into the Bond of the *Covenant*, or rather the Spirit of the great New *Covenant Head* taking hold of the poor Soul, and the Soul at the same Moment taking hold of the *Covenant* by Faith resolving it as a good and sufficient Security for that Life and Happiness, which was lost by the sin of the first Adam. This is in Scripture called

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the Day of *Effusals*, wherein the Soul does as it were sign and subscribe the Marriage-Contract, laying, *I am the Lord's*. 2. There is the further Improvement of this Covenant of Grace, for the Soul's daily Supply in a Way of believing, whereby it is made to grow in Grace, and in the Knowledge of our Lord Jesus Christ. This is called a drawing Water with Joy out of the Wells of Salvation. The Believer finding himself under this and the other Want improves the Promises of the Covenant, as they are suited and adapted to his Case. And thus the Work of Sanctification is daily advanced, they ~~fall~~ go from Strength to Strength. 3. There is the full Execution of the Designs of this Covenant, when the Soul is brought to Glory, and presented faultless before the presence of God, without Spot or Wrinkle, or any such Thing. *When Christ who is our Life shall appear, then shall we appear with him in Glory.* At that Day the Covenant, and all the Concerns of it, is fully executed and performed, even the Day of Jesus Christ, Phil. 1. 6. Being confident of this very Thing, that he who hath begun a good Work in you, will perform it to the Day of Jesus Christ. So much for the first Thing propounded, which was to give you some Views of the Covenant of Grace.

The second Thing was to speak a little of the Faithfulness of God ingaged in the Covenant, which is here resembled to the Rainbow about the Throne in Colour like an Emerald. For the Illustration of this Head, I shall 1. Enquire what the Faithfulness of God implies. 2. How far this Faithfulness is Ingaged in the Covenant.

For the first, I shall clear it in the following Particulars. 1. God's Covenant of Grace or Promise is no hasty or indeliberate Deed, but the Result of his eternal Purpose and Council. Men many Times they speak before they think, and when they have past their Word, they would be content to eat it again, because they speak frequently before they consider Matters truly. But no such Thing is incident to God; his Promise is nothing else but a Revelation of his Council

Council and Purpose of Grace before the World began; and therefore every Word he speaks is sure and stable like Mountains of Brass which cannot be shaken. 2. God thinks as he speaks in his Covenant and Promise. I remember it is given as the Character of a true Citizen of Zion, that he *speaks the truth in his Heart*, Psal. xv. that is, his Words and his Thoughts agree together, the one is the exact Transcript or Copy of the other: And if this be the Character of the Citizens of Zion, much more is it so of Zion's God and King, who desires Truth in the inward Part; He does not say one Thing and think another, he hates all Disingenuity in others, and therefore cannot be guilty of it himself: his Words are so much the Picture of his Heart, that we may lawfully and warrantably look into his Heart in and by the Words of his Mouth.

3. God cannot forget his Covenant and Promise. Men will many Times make Promises and forget them as soon as they are made; but it cannot be so with God, he is ever *mindful of his Covenant*, his Mercy and Truth is ever before his Face; and therefore it is an unjust Reflection on a God of Truth, to lay, or think that he has forgotten to be *Gracious*. A Woman may sooner forget her sucking Child, than God can forget his Children, or his Promise made to them; he remembers every good Word or Thought of ours, and has a Book of Remembrance for them; Surely then he will not, he cannot forget his own Word of Promise. 'Tis true, Isa. xlivi. 26. we are commanded to put him in Remembrance; and accordingly David Psal. cxix, 49. says to God, *Remember the Word, upon which thou hast caused me to hope.* But this is not to be understood, as if God needed to have his Memory helped by us; but only to put us to our Duty, to quicken us to Faith and Fervency in Prayer, according to the Direction, Ezek. xxxvi 37. *For these Things will I be enquired of by the House of Israel, that I may do it for them.*

4. God cannot change his Mind: Our unbelieving

ing Hearts are ready sometimes to suggest, that when God made the Promise, he might have thoughts of Grace and Love in his Heart, but perhaps now he has altered his Way of thinking ; his Thoughts have taken another Turn : But this cannot be, for he is of one Mind, and who can turn him ? There is no Variableness, or so much as a Shadow of turning with him, he is the same to day, yesterday and for ever. Psal. cit. 25, 26, 27. Of old thou hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands : They shall perish, but thou shalt endure ; all of them shall wax old as a Garment, as a Vesture shalt thou change them, and they shall be changed. But thou art the same, and of thy Tears there is no End. Whatever changes there may be in his Carriage towards us, yet there can be no Change in his Heart, consequently no Change or Alteration in his Covenant.

5. As God never changes his Mind, so he never breaks his Word ; he always performs what he Promises. Many a Time the Believer has found him better than his Word, but never worse than his Word. This is what Joshua observed in his last Speech to Israel, Jof. xxiii. 14. And ye know in all your Hearts, and in all your Souls, that not one Thing hath failed of all the good Things which the Lord our God spake concerning you, but all are come to pass to you, and not one Thing hath failed thereof. As it he had laid, I appeal to your Conscience if he has not been a faithful God in performing his Promise to you. Thus you see wherein the Faithfulness of God consists.

For the second to wit, how far the Faithfulness of God is engaged in the Covenant of Grace ? I answer it is so far engaged, that he has given all the Security that it is possible for God to give. For 1. His Covenant is subscribed, and that with his own Blood. God as it were dips his Pen in the Heart-blood of his own Son, and therewith subscribes the Covenant. Hence the Blood of Christ is called the Blood of the Testament, *This is the New Testament in my Blood.* 2.

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The Covenant of Grace is not only subscribed but attested by a glorious Trinity in the Capacity of three Witnesses : John v. 7. There are three that bear record in Heaven, the Father, the Word and the Holy Ghost : And these three are one. 3. It is a sealed Bargain, sealed with the Oath of God, wherein he hath pawned his very Life for the Performance of it ; he gave his Oath to the Covenant-head, Psal. lxxxix. 33. Once have I sworn by my Holiness, I will not lie unto David. He gives his Oath to the Seed of Christ, Heb. vi. 17. God willing more abundantly to shew to the Heirs of Promise the Immutability of his Council confirmed it by an Oath. It is sealed with the Death of the Testator, Heb. ix. 16, 17, 18. It is sealed with the Sacraments of Baptism and the Supper, which are like the delivering of Earth and Stone upon an Infeftment : And that Moment that a Sinner takes hold of it, he seals it upon the Heart by his holy Spirit. Eph. ii. 13. In whom after ye believed ye were sealed by the Holy Spirit of Promise, which is the Earnest of our Inheritance. 4. This Covenant or Testament has the Faithfulness of God so far engaged in it, that for further Security it is registrated in Heaven among the Antiquities of the Land a far off. Psal. cxix. 89. For ever O Lord thy Word is settled in Heaven, registrated upon Earth, in the Volume of his Book, which is a more sure Word of Prophecy, than an immediate Voice from Heaven; and therefore we do well to take heed to it, as to a Light shining in a dark Place. This much for the second Thing proposed.

The third Thing in the Method was to take a View of this Covenant of Grace, and the Faithfulness of God engaged therein, under the Similitude and Representation of a Rainbow surrounding the Throne in Colour like an Emerald. And here I shall endeavour to do these three Things. 1. View the Covenant under the Similitude of a Rainbow. 2. Enquire why this Bow is said to be round about the Throne. 3. Why it is said to be in Colour like an Emerald.

2. I say, I would View the Covenant of Grace un-
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der this Metaphor of the Rainbow in the Text 1. Then the Rainbow was of God's letting. *I have set my Bow in the Clouds*: So the Covenant of Grace is of God's making. *I have made a Covenant with my Chosen-beare and your Souls shall live*, and I will make with you an everlasting Covenant, even the sure Mercies of David. I will make with them an everlasting Covenant, that I will never turn away from them to do them Good. Beware of thinking that the Covenant is of your making. It is indeed your Duty to take hold of God's Covenant, and to come under Ingagements through the Grace thereof to observe all the Duties commanded in the Law; but do not think that your engaging or promising and covenanting do make or constitute the Covenant of Grace. No, it is God that both makes the Covenant, and leads our Heart and Hand in taking hold of it, and in engaging to these Duties of Obedience, which are consequential unto our being in Covenant with the Lord. *Heb. viii. 10. That is the Covenant that I will make with the House of Israel, I will put my Law into their mind, and write it in their Heart: And I will be to them a God, and they shall be to me a People.* The Covenant of Grace is as much of God's making, as the forming of the Bow in the Clouds, which cannot be done by the Hands of Men.

2. The Bow was set in the Clouds upon God's smelling a sweet Savour in Noah's Sacrifice, as ye will see in the Close of the viii. and ix. Chapters of the Book of Genesis: So here, upon Christ our blessed Nasb his engaging to make himself a Sacrifice to Justice in our Room and Stead, and God smelling a sweet Savour in his Death and Satisfaction thereupon, God sets his Bow of the Covenant in his Church. O Sirs, if it had not been for the Satisfaction which our Surety offered, this Bow of the Covenant had never appeared in our Heavens.

3. God's Bow in the Cloud is a Security against the Waters of the Deluge, that they shall never return any more to destroy the Earth; and indeed the Bow

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in the Heaven is a greater Security against it, than the Sands and Rocks wherewith it is surrounded: So the Covenant of Grace founded upon, and sealed with the Blood of the Lamb, is a glorious Security against the devouring Deluge of divine Wrath, that it shall never return to destroy any Soul that by Faith flees to Christ, and takes Shelter under the Cover of his Blood and Righteousness. Whenever a Man sees the Rainbow it yields him Peace and safety against the Fears of another Deluge, tho' never such Hurricanes or Tempests were blowing out of the Heavens; Tho' the Sea were roaring and its waves swelling, as tho' it would swallow up the dry Land, yet the Sight of God's Bow in the Clouds puts us out of Fear of an universal Deluge: So here when ever a poor Soul by Faith takes a View of the Bow of the Covenant surrounding God's Throne of Grace, it yields him Peace; he is made to see that whatever be God's Dispensations, whatever be the Appearance of his Provocations, yet the Deluge of his vindictive Wrath having spent itself upon the *Surety*, Justice it self becomes the Sinners Security, by Virtue of the Covenant of Grace. *Isa. liv. 9.* For this is as the Waters of Noah unto me; for as I have sworn that the Waters of Noah should no more go over the Earth: So have I sworn that I would not be wrath with thee, nor rebuke thee.

4. The Rainbow (as Naturalists think) is just a Reflection of the Beams of the Sun; and it is the Sun that gives Being to the Rainbow, take away the Sun out of the Firmament, there would be no Rainbow in the Clouds: So here it is Christ the *Son of Righteousness*, that gives Being to the Covenant of Grace; he is the very Life and Substance of it; I will give thee for a *Covenant of the People*. All the Promises of the Covenant, what are they but just the Rays of Grace and Love flowing out from Christ the *Brightness of the Father's Glory*. All the Promises are in him, and in him they are *yea and Amen*; Take away Christ and the Promise is not, the Covenant is not.

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5. Although the Arch of the Bow is high above us reaching to the Heaven, yet the Extremes of it stoop down to the Earth, and come near to every Man, yea, one would think, wherever he is or whatever Place of the World he is in, still the End of the Rainbow is pointing toward him: Just so it is with the Covenant of Grace: although the Great Covenant Head be in Heaven, yet the Covenant it self stoops down to Men upon Earth. *Rom. x. 6, 7, 8.*
Say not in thine Heart, who shall ascend into Heaven? (That is to bring Christ down from above) or who shall descend into the Deep? (That is to bring up Christ again from the Dead) But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart: That is the Word of Faith which we preach. By the Righteousness of Faith spoken of in the 6. v. some of our best Interpreters do understand the Covenant of Grace, which is so called, because therein God brings near his Righteousness to us; yea the Covenant of Grace, in the Dispensation of it, like the Bow in the Clouds, points to every Man, saying, *To you is the Word of this Salvation sent.* The Covenant is indefinite, no Man's Name is mentioned, no Man's Name excluded; but as it were a Blank left for every Man to put in his own Name by an applicatory Faith.

6. God's Bow in the Clouds is very extensive, reaching from the one End of Heaven to the other: So God's Covenant of Grace is a large and wide Covenant: Tho' all *Adam's* Posterity were gathered together, there would be room for them within the Arches of the Rainbow. God's Covenant of Grace is a large and wide Covenant; there is Room in it for you, room for me, and Room for all Mankind; God's Voice is to every one to take hold of it, for every one to come within the Circuit of it: *Ho every one that thirsteth, come to the Waters, be that bathes no Money, let him come, You that have spent your Money for that which is not Bread, and your Labour*

for that whitch profiteth not, ye are called to take hold of it. Isa. iv. 1, 2.

7. As the Rainbow is a Security against an universal Deluge, so it is a Prognostick of a refreshing Shower of Rain to the thirsty Earth : So this Bow of the Covenant that is surrounding the Throne of Grace, as it secures against vindictive Wrath, so it prognosticates, yea gives the greatest Assurance of the Rain of the Spirit's Influences. It is an Article of the Covenant, *I will be as the Dew to Israel, and he shall grow as the Lillie and cast forth his Roots like Lebanon : I will come to them as the Rain, as the latter and former Rain unto the Earth*, as it seldom or never fails, that a Man looks upon the Rainbow, but a Shower follows it in a little ; so it never fails that a Man looks by Faith to the Bow of the Covenant, and the faithfulness of God in it, but some refreshing Rain of the Dew of Heaven falls on his Soul. Ebb. i.

13. After that ye believed, ye were sealed with the Holy Spirit of Promise. John xi. 40. Said I not unto thee, that if thou wouldest believe ; thou shouldest see the Glory of God ?

8. The visible and sensible Appearance of the Rainbow is but of a short Continuance, for ordinary it appears for a little, and then evanishes ; so the sensible and lively Views that the Believer gets of the Covenant of Grace in its Beauty, Order, Freedom, Fulness and Stability are for ordinary but of a short Continuance ; it is a *rare Hour and a short Stay* said one of the Ancients.

9. Although the Rainbow disappear, and that for a long while together, yet we do not conclude upon that Account that God's Covenant with us is broken, or that the Waters will return again to destroy the Earth. No, the Remembrance of the Rainbow set in the Clouds, tho' a Man has not seen it but once in his Life ; I say the very Remembrance of the Bow makes us easy, and persuades us that the Deluge shall not return again. So here whenever God discovers this Bow of the Covenant surrounding the Throne

of Grace ; when he has determined thy Soul to take hold of it ; although thou dost not see it in such a sensible manner now as thou hast seen it formerly ; yet the very Remembrance of this Covenant may make thy Soul easy against the Fears of Wrath, because the veracity and faithfulness of God in the Covenant is the same without any variableness, however Matters may be with thee, as to thy present sense and feeling. Thus you see in what respect God's Covenant is reembled to the Bow which he has set in the Clouds.

For the second Question, Why this Bow is said to be *round about the Throne* ? I Answer 1. This signifies the glorious Majesty of a God of Grace in Christ ; for as I told you, it is represented as a Canopy of State covering the Throne, which is a Badge of Majesty. O sirs, Honour and Majesty are before the Face of a God in Christ, his Throne of Grace is incircled with the Glory of Grace. Grace lies scattered about the Throne on every Hand ; and this shews his glorious Greatness. 2. The Rainbow its being set round about the Throne of Grace, perhaps may signify this, That there is Acces to the Throne of Grace on every Hand, or from every Airth. Whatever Part of the Covenant you look to, whatever Article, whatever Promise you cast your Eye upon, you will still find it leading you directly to a Throne of Grace for Grace to help you, *Ezek. xxxvi. 37.* for these Things (to wit for the Blessings promised,) will I be enquired of (at a Throne of Grace) by the House of Israel, that I may do it for them. 3. The Throne of Grace is said to be surrounded with the Rainbow to shew the Stability of every Promise, or of every Act of Grace, that is issued out from a Throne of Grace : every Part of the Covenant is sure ; every Promise of it is more firm than the Pillars of Heaven, the Faithfulness of God is in every Promise ; and therefore one Jot or Title of it cannot fall to the Ground. 4. It is said to go about the Throne, to shew the Connexion that there is among all the Parts of the Covenant : As every Part of a Circle leads to

another Part of it, so the Covenant of Grace it connects one Blessing with another, one Blessing draws another after it, effectual Calling brings Justification, Justification brings Adoption, Sanctification, Perseverance, and Increase of Grace, and Grace brings Glory with it hereafter; as when you take hold of the least Link of a Chain you bring the whole Chain with you, so here if you have one Blessing you have all; if you receive Christ you have all in him, he brings all along with him.

5. The Rainbow about the Throne may signify, that there is no Acces to a Throne of Grace, no Ground for Faith to stand upon in its Approaches to the Throne, but only by vertue of the Covenant, and the Faithfulness of God engaged therein. It is Folly for People to think of coming to a Throne of Grace, for Grace and Mercy, while they overlook and neglect God's Covenant, and his veracity pledged therein.

A third Question was, Why this Bow of the *Covenant* is said to be in Colour like an *Emerald*. I shall not stay on this; only in one Word, I think that it points at the Perpetuity of the *Covenant*, it is ay the same like an Ever green, it never withers or decays. O sirs this World is withering, it is waxing old as a *Garment*, the Fashion of it is passing away; you your selves are withering, your Beauty, Strength, Stature, and other Excellencies are fading like a *Moth*; your Frame perhaps will wither in a little, however agreeable it may be; though you were upon Mount *Tabor* beholding Christ in his *Glory*, yet that will not last, in a little your prosperous State, and your Mountain that seems to stand firm, may be shaken through the Hidings of the Lord's Countenance. But here is what may be Relief under all; God's *Covenant* is in Colour like an *Emerald*, continually green without any Decay. I think it very remarkable, that when God is sending *Moses* to the Children of *Israel*, in order to bring them out of the Land of *Egypt*, he puts him in Mind of the *Covenant* that God made with *Abraham*, in which he said, That he would bring them

them out of Egypt. Well what way does God take to confirm the Faith of Moses and of the Children of Israel anent his Faithfulness? He bids tell the Children of Israel, *I AM, bath sent me*; as if he had said do not think that I have forgotten my *Covenant* and Promise to *Abraham*. No, *I am what I am*; I am the same this Day as I was four hundred Years ago, when I spoke to *Abraham* upon this Head, and my Promise is as fresh with me, as it was that Day I made it. *Heb. x. 23.* There, says the Apostle, *faithful is he who bath promised*. So it reads in our Translation; but in the original Greek the Words may be read, *faithful is he who is promising*. We are not to look upon God's *Covenant* and Promise as a Thing that is past and out of Date; No, he is a promising God to us, as much as when the Promise first past out of his blessed Lips: It is an Ever-green, it is in colour like an *Emerald*; he is ever mindful of his *Covenant*; and as *Justice and Judgment are the Habitation of his Throne*, so his *Mercy*, wrapt up in a Word of Truth, is still going before his *Fate*. This much for the third Thing in the Method.

The fourth Thing in the Method was to enquire a little into the *Faith and Trust*, which the Consideration of all this should beget in us; and for clearing of it, I shall go no further than the Representation made in the Text. What do you think when the *Rainbow* appears in the Heavens, the same you are to do with Relation to the Bow in the *Covenant*, and the Faithfulness of God engaged in it.

1. When the Bow appears in the Heaven, you behold it, you look upon it with your Eyes, for it is a beautiful Appearance; you consider and enquire for what End there is such an Appearance in the Heavens. Now the same you are to do with God's *Covenant* of Grace, the Bow that he has set in the Heaven of his Church, about his *Throne of Grace* which he has reared up. It is absolutely impossible that ever you can reap any Benefit by God's *Covenant* unless you behold it, consider it, and study to know and understand it;

it; there must be an Uptaking of the Secrets of the *Covenant*, And this is the first Thing that ever God does when he is to bring the Soul within the Boni of his *Covenant*, he enlightens the Mind with the Knowledge of Christ, the great *Covenant Head*: He makes the Man to think upon and consider the Fulness, Freedom, the comely Order and Stability of the *Covenant*, as a *Covenant of Grace and Peace*, having all our Salvation wrapt up in it,

2. When a Man sees the *Rainbow* in the Heaven, and knows that it is a Token of God's *Covenant* with Mankind, that the Waters shall not return to destroy the Earth, he assents to the Truth of the *Covenant*, or Promise of God, he believes that it is true, that God made such a Promise, and that God who promised such a Thing he will not break his Word, but that he will make it good; So here when you see the Bow of the *Covenant of Grace*, and the Veracity of God pauned therein; When you see it sealed with the Oath of God, and the Blood of his eternal Son, your Duty is to assent to the Truth of God pledged in the *Covenant*, because he has Faithfulness for the Girdle of his Loins, and Truth for the Girdle of his Reins: O will the Soul say: "I see every Promise of God to be true, it is impossible for him to lie; and therefore I set to my Seal that he is True."

3. When a Man sees the Bow in the Cloud, he concludes that he himself in particular is safe from the Waters of the Sea, that they shall not overflow him, he rests upon the Veracity of the Promiser; and so makes himself easie against the Fears of a second Deluge: So here when we see God's *Covenant* like a Bow surrounding his Throne, we should rest with assured Confidence upon it as a good Security against wrath, a good Security for our everlasting Happiness, for Peace, Pardon, Grace and Glory. The *Covenant* is God's Charter for eternal Life, and the Soul accordingly takes it, and says, " This is all my Salvation, that he has made with me in Christ an everlasting *Covenant*, and in this will I be con-

" fident,

“ fident: indeed if God can break his *Covenant*, I
 “ am undone, I will sink in the mighty Waters of his
 “ Wrath; but God’s *Covenant* cannot be broken:
 “ It stands fast for ever; the Mountains shall depart,
 “ and the Hills be removed, but the *Covenant* of his
 “ Peace shall never be removed; and therefore I am
 “ sure, God will not betray me, his *Covenant* will
 “ not deceive me:” And all this is just what is called
 a taking hold of God’s *Covenant*, Isa. lvi. 4.

The fifth Thing proposed is the *Use* of this Doctrine. All the Use I make of it at the Time is in these few Inferences. Is it so that God’s *Covenant* of Grace and his Faithfulness engaged therein is like a *Rainbow* surrounding the Throne for our Encouragement to trust him. Then,

1. See hence the *amazing Glory and Beauty of the Throne of Grace*, to which we are invited and called to come. Every Thing in and about this Throne has Glory, Beauty and Majesty in it, he that sits on it is like the *Sardine* and *Jasper Stone*; they that behold him, or who are about the Throne, they are so dazled with his Glory, that they cry Day and Night *Holy, Holy, Holy, is the Lord God Almighty, which was and is and is to come*, Rev. iv. 8. they Worship him, and cast their Crowns down before his Throne. Saying, *Theu art worthy to receive Glory, Honour and Power; for theu hast created all Things, and for thy Pleasure they are and were created.* O how majestick is the Appearance of a God Christ! how majestick is his Throne, high and lifted up! how majestick is his Retinue filling the wide Temple of Heaven and Earth.

2. See hence the *Ground* that the Assurance of Faith goes upon in drawing near to a Throne of Grace, why it goes upon the *Ground* of the Divine Veracity pledged in a *Covenant* of Grace; it sees this Bow about the Throne, and this gives the Man courage and confidence; *Abraham’s* Faith builded its Assurance here. Rom. iv. 20. *He staggered not at the Promise through Unbelief; being fully persuaded that what*

what he had promised he was able to perform. If you were putting up that Petition, Sirs, to God that he would hem in the Waters of the Ocean, and bind up the Fountains of the great Deep, that the Waters might not return to overflow the Earth; I am perswaded that you would ask it with full Assurance of Faith, *nothing doubting his Veracity* anent your being heard in that Petition, why, because God has promised that the Waters shall no more return to destroy the Earth; and he has set his Bow in the Cloud as a Token of his Veracity in that Matter: Well I am sure you have as firm a Ground to build your Faith upon, when you draw near to a Throne of Grace; to ask of him Things agreeable to his Will, Things promised in the *Covenant of Grace*; *Peace*, *Pardon* and *Salvation* through a Redeemer, you have the Veracity of the same God pledged, not only his Veracity but his Power, his Holiness and other Perfections, yea, Sirs, God's Covenant of Grace that is made with us in Christ is more firm, than God's Covenant with *Noab*, for as you heard this *Covenant of Grace* is attested by the three that bear Record in Heaven, it is sealed with the Oath and Blood of God, and registrate in the Volume of His Book; and therefore ay when you go to a Throne of Grace for any Mercy, keep your Eye upon the Bow of the *Covenant*, and the Faithfulness of God pledged therein, that so you may hope and trust and believe without staggering.

3. See hence the Way how to be supported and relieved under all Pressures of Trouble of whatever Kind, whether from without or from within. My Friends you have been at a Communion-table, and I hope you have been upon the Mount with God feeding upon fat Things full of Marrow; now we are about to part, we are going out again to the wide World, and God knows what deep Seas, what tempestuous Waves and Storms from Earth and Hell may be abiding us: Well, whatever may befall you, I give you this Advice, to keep your Eyes always upon

upon the Rainbow of the Covenant about the Throne, of which you have been getting a sensible Seal in the Sacrament of the Lord's Supper ; especially in the Cases following, and you shall find wonderful Relief and Support, as *David* did to his Experience. *Psal. xxvii. 13. I had fainted, unless I had believed to see the Goodness of the Lord in the Land of the Living.*

1. Then perhaps poor Believer a Storm of vindictive Wrath in Appearance may blow from Heaven, which will startle thy Conscience to that Degree, That thou shalt be made to cry thro' a Sense of Guilt, and the Impressions of God's Anger on thy Soul, *The Arrows of the Almighty are within me, the Poison thereof drinketh up my Spirits, the Terrors of God set themselves in array against me.* Well, if that happen to be thy Case, as I know not but it may, look to the Rainbow of the Covenant about the Throne, and there you shall see the Faithfulness of God engaged, that vindictive Wrath shall never touch thee : Read for this *Isa. liv. 7, 8, 9, 10.* There you see the Oath of God is past, that the Deluge of vindictive Anger shall no more return to destroy thee ; and what more would thou have ? Will Unbelief dare to charge God with Perjury ?

2. Perhaps Believer a Storm of Trouble from the World may blow upon thee, Times of publick Calamity may come, Days of Persecution for Righteousness sake, or if that fail, a Storm of personal Trial may be abiding thee ; Trouble in thy Name, in thy Estate, in thy Family or Relations, the Storm may blow so hard as to sweep away all that is dear to thee in a World. Well, say you, what shall I do in that Case ? Why my Advice to you is to cast the Eye of Faith upon the Bow of the Covenant ; and there thou shalt find what will clear and keep up thy Heart, there thou shalt find thy covenanted God in Christ promiseth his Sympathy in all thy Troubles. *Isa. lxiii. 9. In all their Afflictions be is afflicted. Psal. ciii. 13. As a Father pitietb his Children : So the Lord pitietb them that fear him.* There you shall find him engaged

to go through the Fire and Water with thee, Isa. xiii. 2. *Wben thou passest thro' the Waters I will be with thee.* There you will find him engaging himself by Covenant to carry thy Head above, Isa. xli. 10. *Fear not for I am with thee, I will help thee, I will uphold thee with the Right-hand of my Righteousness.* There thou shalt find him engaged to bring thee safely through all thy Troubles: *Many are the Afflictions of the Righteous, but the Lord shall deliver them out of them all.* Thou shalt find that thy light Afflictions, which are but for a Moment, shall work for thee a far more exceeding and eternal weight of Glory.

3. Perhaps a Storm from Hell may be abiding thee, *Principalities and Powers, and the Rulers of the Darkness of this World*; the armed Legions of the bottomless Pit, like the Bulls of Bashan, may ere long be goaring at thee. Well, in this Case look to the Throne of Grace, and to the Bow of the Covenant that surrounds it, and thou shalt find what may, and will relieve thee; you will find that Christ has, according to the first Article of the Covenant, *bruised the Head of that Serpent, spoiled Principalities and Powers, triumphed over them, and made a Shew of them openly on his Cross;* he has destroyed Death and him that had the Power of Death. There thou wilt find him engaged to stand by thee as thy Leader and Commander, to *make thee tread Satan under thy Feet shortly:* And by Faith acted upon this Covenant, thou art assured of the *Victory;* yea that thou art a Conqueror, and more than a Conqueror through him that loved thee.

4. Perhaps Believer thou may in a little find the strong Man of *indwelling Sin* like Samson, after his Locks were cut, recover Strength, and begin to rage in thy Soul, in so much that thou shalt be made to cry with the Apostle, *Wretched Man that I am who shall deliver me?* Well in that Case look to the Throne of Grace, and the Bow of the Covenant, and thou shalt find God engaging himself to give *Grace and Mercy, to help thee in this Time of Need.* Rom. vi.

14. *He has said, Sin shall not have Dominion over you.* Micah vii. 19. *I will subdue their Iniquities,* Ezek. xxxvi. 25. *From all their Idols, and from all their filthiness, will I cleanse them.* Isa. lix. 19. *When the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him.*

5. Perhaps in a little Satan and Corruption together may give thee a Trip, and lay thee on thy Back, and as it were tread thee in a *Mire*, so that thy own Cloaths shall abhore thee ; and what shall be done in that Case ? Well even in that Case look up to the Throne, and behold the exalted Prince that gives Repentance and Remission of Sin, that he may lift thee up again, and by the Blood of his Covenant bring thee out of the Pit wherein there is no Water. Take a View of the Bow of the Covenant and thou wilt find written upon the Arch of this Bow, *That tho' thou hast lien among the Pots, he will makethee like the Wings of a Dove covered with Silver, and her Feathers with yellow Gold.* Listen to his Voice that sits upon the Throne, and thou wilt hear him saying, *Tho' thou hast played the Harlot with many Lovers, yet return again to me saith the Lord.*

6. Perhaps a black and melancholly Night of Deser-tion may overtake thee in thy Way ; God may hide, and thou be brought to cry with the Church, *The Lord hath forsaken, and my God hath forgotten.* Well, *tho' thou walk in Darkness and see no Light, yet trust in the Name of the Lord, stay thy self upon him by virtue of the Covenant as thy God ;* for here he is engaged, *That he will be thy God for ever, that he will never leave thee nor forsake thee as to his real Presence ; and that tho' weeping may endure for a Night, yet Joy cometh in the Morning : For a little Moment have I forsaken thee, but with great Mercies will I gather thee.* *In a little Wrath I bid my Face from thee for a Moment ; but with everlasting Kindness will I have Mercy on thee,* saith the Lord thy Redeemer.

7. Perhaps you may fall under the melancholy Fears

and Apprehensions, that thou shalt be so left of God, as to prove an *Apostate* in the End. Well look up to the Bow of the Covenant about the Throne, and thou will find Security against that also. *Phil. i. 6.* *He that hath begun the good Work in thee will perform it until the Day of Christ. The Righteous shall hold on his Way, and he that hath clean Hands shall wax stronger and stronger.* Grace and Glory are connected by the Covenant so inseparably, that they can never be divorced. *Psal. lxxxiv. 11. The Lord will give Grace and Glory.*

8. Perhaps thou may in a little fall under a melancholly Deadness and Indisposition of Heart; *the Spices of the Garden*, that seem now to be sending out their *Smell*, may wither, and thou may be crying, *I am a dry Tree*: Well in that Case look up to the Throne of Grace, and thy glorious Head sitting on the Throne: And thou wilt see thy Life in him: *Our Life is hid with Christ in God; because I live, ye shall live also; after two Days he will revive us, and in the third Day we shall live in his Sight, I will be as the Dew to Israel, and they shall revive as the Corn.* *Hos. vi. and xiv. Chapters.*

9. Perhaps the Terrors of Death may shortly take hold on thee, poor Believer; the Dark Curtains of the Grave, and the Shadows of the Land of Forgetfulness may begin to stretch themselves upon thee: *O ! what shall be done in that Case ? I answer, even in that Case look up and take hold of the Bow of the Covenant surrounding the Throne; as David did when his Latter End was approaching, Tho' my House be not so with God; yet he hath made with me an everlasting Covenant, ordered in all Things, and sure: And this is all my Salvation and all my Desire.* The same holy Man, *Psal. xxiii.* viewing the *Covenant*, and God engaged to be with him in Death, cries out, *ver. 4. Even though I walk through the Valley of the Shadow of Death, yet will I fear no evil: For thou art with me, thy Rod and Staff shall comfort me:* See a sweet Promise of the *Covenant* to

to this Purpose, Hos. xiii. 14. *I will ransom them from the Power of the Grave ; I will redeem them from Death : O Death, I will be thy Plague ; O Grave, I will be thy Destruction.*

But after all you may perhaps say, These Things may yield excellent Support and Relief to the Believer that has taken hold of God's Covenant, and gotten within the Arches of the Bow ; but I fear I am none of these. An Answer to this leads me to the last Use of the Doctrine ; which I do not design to enlarge upon at present : Only let me exhort and call all hearing me, whether Believers or Unbelievers, to put this Matter out of Doubt, presently without Delay, by taking hold of God's Covenant, here represented by the Rainbow surrounding the Throne in Colour like an Emerald. Sirs, ye cannot grip the natural Rainbow with the Hands of your Body ; but when you see it, you grip at God's Covenant with Noah by an Act of Trust or Believing, that God, according to that Covenant, will deliver you from a Deluge of Water : Well, do the same in the present Case, grip or take Hold of God's Covenant of Grace, and his Faithfulness therein engaged through Christ for your Deliverance and Freedom from the Deluge of eternal Wrath, which threatens to swallow you up for ever and ever. But I go no further at present.



S E R I

SERMON II.

At Abernethie Saturday and Sabbath July
5. and 6. 1728.

Rev. iv. 3.— *And there was a Rainbow
round about the Throne, in Sight like unto
an Emerald.*

I Proceed to the last Use which I designed to make
of the Doctrine, and that is by Way of Exhortation, Is it so, that the Covenant of Grace and the
Faithfulness of God engaged therein is like a Rainbow round about the Throne, in Colour like an Emerald; Then my Exhortation to all hearing me is to
anwer the Design, and improve this Manifesteration and
Display of the Grace of God: Why has he set the
Rainbow of his Covenant round about his Throne, but that Sinners who are far off may be encouraged
to come and enter in within God's Covenant, and
take hold of his Faithfulness pledged therein, that
they may obtain Grace and find Mercy at a Throne of
Grace to help them in Time of Need. Sirs, when
you see the Bow in the Clouds, you remember God's
Covenant with Noah, and believe that you are safe
against a second Deluge of Water, not for any good
Deed done by you to deserve such a Thing, but be-
cause of the Veracity of God pledged in his Cova-
enant with Noah: So when you see the Bow of the
Covenant about a Throne of Grace, improve it as a
Security against the Deluge of Wrath, which was
stopt and recalled upon the Satisfaction and Death of
Christ: Improve it I say for this and all the other
Blessings that ly wrapt up in the large Bosom thereof.

But now that I may set this Exhortation in a clear-
er Light, I shall endeavour, through Divine Assistance

1. To shew what the *Rainbow of the Covenant of Grace* is a Sign of. 2. Shew what it is to improve this *Rainbow of the Covenant*. 3. What are these Blessings or Privileges that ly within the Circle of this *Rainbow*, and of which the Soul comes to be possessed, either in Part or in Whole, that Moment that it takes Hold of God's *Covenant*. 4. Who they are that may *warrantably* come within the Compass of this *Rainbow*. 5. Roll away some Impediments or stumbling Stones, that ly in the Way of the Sinner, and which have a fatal Influence to discourage them from taking the Benefit of the *Rainbow of the Covenant* which is about the Throne. 6. Offer a few Advices, in order to your improving the *Rainbow of the Promise or Covenant*, for your safety against the Deluge of Wrath that threatens you upon the Account of Sin.

The *first* Thing proposed is to enquire what this *Rainbow of the Covenant* is a Sign of? You know the *Rainbow in the visible Heavens* is a Sign of something; and so is this spiritual *Rainbow of the Covenant*. As,

1. It is a Sign that the *first Covenant* is *broken*, and that the *Wickedness of Man* was great upon the *Earth*; for which Cause the *Fountains of the great Deep of God's Wrath* were opened like a mighty *Sea*, sweeping all *Adam's Family* to the bottomless *Pit*. When we see the *Bow* in the *Heavens* we rememb're the *Flood of Noah*, which was sent to take *Vengeance* upon the old *World* for their *Sin*; so when we view the *Rainbow of the Covenant*, we should remember the *Flood of Divine Wrath and Vengeance*, that is broken out against the whole *Family and Race of Mankind*. O Sirs, the broad flying *Roll* of the *Curse of God* is gone forth over the *Face of the whole Earth* because of the *Sin of Man*. *Gal. iii. 10. Cursed is every one that continueth not in all Things, written in the Book of the Law to do them.* Remember this when you see the *Bow of the Covenant of Grace* round about the *Throne of Grace*.

2. This *Rainbow of the Covenant* is a Sign that a *Ransom*

Ransom is found out, and that the Sacrifice of our great Noah is accepted ; that God has smelted a sweet Savour in the Death of our Lord Jesus Christ, You know the Rainbow was set up in the Heavens, after God had accepted of Noah's Sacrifice ; and when we see God's Bow in the Clouds, we remember this ; so, when we look upon a Covenant of Grace, we ought to remember the Death and Satisfaction of Jesus, as the very Ground and Foundation of God's dealing with Sinners in a way of Grace. When we behold the Covenant, we should behold the Blood of the Covenant, bhold the red Streams of this Rainbow, Zech. ix. 11. *By the Blood of thy Covenant I have sent forth thy Prisoners out of the Pit wherein there was no Water.* I have read, that in Holland, where most of their Country is taken off the Sea by strong Dykes, if the Sea at any Time happen to make a Breach, whereby the Country is in Danger of being laid under Water, any Man that observes the Breach, is by the Law of the Country ordered to stop the Breach if possible, tho' it were with his most valuable Packs of Goods, and he has Reparation from the Community. O Sirs ! Sin has made a Breach for the Inundation of God's Wrath to break in, upon the whole Race of Adam, and the Breach was so wide, and the Current of Wrath so rapid, and strong, that it would have swallowed up and swept away the whole Creation of Angels and Men, if they had been cast in to stop it. The glorious Son of God perceiving that nothing else would do it, he cast his own Body into the Breach ; *He redeemed us from the Curse of the Law, being made a Curse for us.* Let us remember this when we remember the Bow about the Throne.

3. The Bow of the Covenant as it is set up in the Heavens of the visible Church is a Sign, that the Deluge of God's Wrath is recalled, and that God, is a God of Peace toward Sinners through the attoning Blood of the Lamb. Sirs, I bring you glad Tidings of great Joy, the Waters of the Deluge of God's Wrath are

are so far abated and fallen, that the Olive Branch is brought forth to your View by God's Ministers, We preach the Gospel of Peace, and bring glad Tidings of Good Things to you; we tell you in the Name of God, that he is so well pleased with the Ransom that he has found, that he declares *Fury is not in him*, that tho' he was angry, *his Anger is now turned away*; and if ye will not believe his Word, take his Oath for it, in which he has pauned his very Life. *Ezeh. xxxiii. 11. As I live says the Lord, I have no Pleasure in the Death of the Wicked, but rather that he turn from his evil Ways and live.*

4. The Rainbow in the Clouds is a Sign of God's faithful Promise, that no Man shall be ruined by an universal Deluge. Indeed if a Man will stand within the Sea-mark till the Waters of the Sea overflow him, there is no Help for that; God's faithfulness in his Covenant with Noah stands firm tho' the Man perish: So here the *Rainbow about the Throne of Grace* is a Sign of God's faithfulness in a Word of Promise, that no Man shall perish who will take the Advantage of the dry Land that stands before him in the Gospel. Indeed if a Man will by unbelief stand still within the Sea-mark of God's Wrath till he perish, there is no Help for that; but the faithfulness of God in the Covenant of Grace stands firm, and shall not be made of none Effect through his Folly: But I say whosoever believeth or taketh Hold of the faithfulness of God pledged in his Covenant, shall not perish but have everlasting Life; the Deluge of Wrath shall never touch him. This much for the first Thing, namely, What this Rainbow about the Throne in Colour like an Emerald is a Sign of.

The second Thing was to enquire what it is to improve this Rainbow of the Covenant? I answer, as it is well expressed in our Confession of Faith, Chap. xiv. Section 2. at the close. "It is to believe in Christ, or to accept, receive and rest upon him alone for Justification, Sanctification and eternal Life by Virtue of the Covenant of Grace." This is a

very material Expression, and I fear little noticed by the generality of People; A resting upon Christ by Virtue of the Covenant of Grace. As we rest upon a Man by Virtue of his Word or Promise, so we rest upon Christ by Virtue of the Covenant and the Promises thereof. It is observable here in the Text, that the Rainbow is round about the Throne, and him that sits on it; so that there could be no coming to the Throne or Christ sitting on it without coming within the Rainbow; so there is no coming to Christ, no true believing in him, but by Virtue of his Word of Grace, and Promise in a Covenant of Grace. And this is one main Difference between true saving Faith, and the presumptuous Faith of Hypocrites. Hypocrites by a presumptuous Faith, they will indeed grip at Christ and Salvation; but in the meantime they do not receive Christ and his Benefits as they lie within the Rainbow, they do not receive and improve him by Virtue of the Covenant of Grace. The Covenant of Grace, or the Promise of God in Christ, it is his Testament bond or Disposition, wherein he assigns and makes over himself, his Righteousness, his Spirit, his Fulness, and all the Blessings of his Purchase: Now true Faith, it receives and rests upon Christ by Virtue of this Covenant of Grace: I defy you either to fasten your Faith or Trust upon God or Man without a Word of Promise to ground your Faith upon. If I should bid you trust or believe your Neighbour, or any sponsable Man for a Sum of Money that you stand in need of, you would ask me, why, what Ground have I to trust him? Has he promised to give it, or lend it to me? If he has not promised to do it, there is no ground of Trust; and you would think that I were but mocking you, when I bid you trust him for it, unless he had past his Word. So here when we bid you believe in Christ, receive him, or rest upon him for Salvation, your Eye must immediately be turned to the Word of Grace, or Promise, and his Faithfulness engaged in it, for it is by Virtue of that, that we receive him, or improve and apply him to our own souls.

Souls ; hence believing in Christ is expressed by a taking hold of God's Covenant, *1sa. lvi. 4.* which expression plainly implies a fastning on the Veracity or Faithfulness of God pledged in the Covenant. And how far the Faithfulness of God is engaged in the Covenant of Grace, I shewed in the Doctrinal part of this Discourse. He has subscribed it as a Party, he has sealed it with his Oath, and the Blood of his Son, he has attested it in the Capacity of a Witness, he has consented to the Registration, yea has actually registrated his Bond, that we might have the more speedy Diligence upon it at a Throne of Grace. Now I say Faith is a taking hold of God's Faithfulness thus pledged in the Covenant, it is a resting upon his Veracity, it is a trusting to him, that he will be as good as his Word, because it is impossible for him to Lie, it is a setting to the Seal that he is true, and a saying with *David*, *God hath spoken in his Holiness, I will rejoice.* O Sirs ! Faith in Christ by Virtue of his Word of Grace and Promise is one of the plainest and clearest Things in the World, if the Devil and an unbelieveing jealous Heart working together did not darken and obscure the Account we have of it in the Word. What is plainer than to trust the Word of an honest Man, or to rest on him by Virtue of his Word? So here believing is a resting on Christ, or a trusting in him by Virtue of his Covenant, or Word of Grace : But the legal proud Heart of Man has such a strong Bent after Salvation by doing or working for Life, that nothing else than the mighty Power of God can bring the Sinner to quit and renounce all his Works and Righteousness as filthy Rags, and to take Salvation and eternal Life by trusting or believing the bare Word of a promising God in Christ : But I shall not enlarge further upon this at present.

The third Thing proposed was to enquire what are these Blessings or Privileges which ly within the Circuit of this Rainbow of the Covenant, and of which the Soul comes to be possessed either in Part or in whole that Moiment that it takes hold of the Covenant.

The very naming of these Blessings may serve as so many Motives or Arguments, to persuade you to take hold of the *Covenant*, to come to a Throne of Grace by vertue of the *Rainbow* that surrounds it. And here a field of Matter presents it self to view, so large and copious, that 'tis impossible for the Heart of Man to conceive it, far less can the Tongue of Man tell it, or express it in Words, for all the Blessings of Heaven and Eternity ly within the wide Circuit of this *Rainbow* of the *Covenant*, which surrounds God's Throne of Grace. All Grace whatsoever lay originally in the Heart of God ; but as it lies there, it is inaccessible by Sinners, *For who hath known the Mind of the Lord?* Well because that Grace that is in God's Heart is inaccessible by us, therefore he brings it yet nearer to us, by taking a Piece of our Nature, uniting it to the Person of his eternal Son, and calls it *Christ, Messiah, Immanuel, God-Man, or God with us* : And makes all the fulness of the God-head, all the Grace that is in his Heart to dwell there, that so we might not be afraid to come to one in our own Nature for Grace and Mercy to help us. But that our Faith might yet have a greater advantage, he does not rest there : But he brings all the Grace that is in Christ into a Promise or a Covenant of Grace, pledges his faithfulness in the strongest way imaginable in the Promise or Covenant, that so Unbelief might have nothing to object. Unbelief might be ready to say, It is true there is enough of Grace in Christ, but alas he is in Heaven, and he has carried all his Grace to Heauen with him ; and the Throne on which he now sits is so high that I know not how to win at him. But says the Lord, O Sinner say not so, think not so ; for all the Fulness of Christ is nigh thee in the *Rainbow* of my *Covenant*. I give thee a Word of Faith, a faithful Word of Promise, lean to that, rest on that, and Christ, and all that is in him, and all the Grace that is in my Heart shall come along with it into thy Soul. What is it O Sinner thou wants, but thou may have it either in Title or Possession by resting on the *Veracity*

Faciety of him who has set his Bow in the Clouds?

I shall Instance in a few of the many Blessings, that are to be had by taking hold of God's Covenant, or by believing in Christ by Virtue of the Covenant.

1. Would you have *Jebovab* Father, Son and Holy Ghost to be thy God, even thy own God, to be *the Strength of thy Heart, and thy Portion for ever?* Well come within the Rainbow by taking hold of God's Covenant, or trusting the Word of a promising God in Christ, and it shall be so: For this is the leading Article of the Covenant. *I am the Lord thy God. I will be their God, I am thy Sbield and thy exceeding great Reward.* O Sirs, you lost your Claim to God by the first Covenant, and while in a State of Nature, under a Covenant of Works, you are without God in the World: But here is a God in Christ coming back again in a new Covenant, a Covenant of Grace and Peace, O take him at his Word, and take him in his Word, for *faithful is he that hath promised.* Let thy Soul say to the Lord upon the Covenant ground and Grant, *This God is my God for ever and ever: And he shall be thy God even unto Death,* because he said it in his Covenant. But say you, must I not first close with Christ before I can claim the Lord as my God? I answer to close with Christ, is nothing else but to take a God in Christ as thy own God by Virtue of the Covenant of Grace and Promise wherein his Faithfulness is more deeply engaged than ever it was in God's Covenant with *Noab*, whereof the Rainbow is a perpetual and standing Sign. But O say you, I am afraid it would be Presumption for me to claim a God in Christ for my God, upon the Covenant-grant, *I will be their God.* I answer it is so far from being Presumption, that it is Rebellion against the Authority of the great God interposed in the very first command of the moral Law, not to know and acknowledge him, and trust in him as God and as thy own God; and till thou take him as thy God in Christ, thou art living in open Rebellion against the Authority of Heaven; and wilt thou adventure to be a

Rebel

Rebel against God to avoid the Danger of Presumption, and so rush upon the thick Bosses of Heavens Buckler. O that I could perswade you to obey the first Command of the moral Law, as it stands in a Subserviency of the Covenant of Grace, contained in the Preface to the Ten Commandments, which teaches us to believe that he is the Lord our God and Redeemer, upon the ground of his own Faithfulness pledged in these Words, *I am the Lord thy God*. O Sirs, if you can but find in your Hearts through Grace to obey the first Command in the Law, you will find it easy to obey the rest; and if you can but find in your Heart through Grace to believe this first and leading Promise of the Covenant of Grace *I am the Lord thy God*, you will find it easie to lay Claim by Faith, to all the subsequent Promises of the Covenant; for it would be remembred that the first Promise of the Covenant, and the first command of the moral Law, are inseparably linked together.

2. Take hold of the Covenant, and come within the Arch of this blessed Bow that goes round about the Throne, and there thou shalt find a sealed Pardon of Sin, an Indemnity, an act of Oblivion for all thy Sins, tho' they be innumerable as the Stars, and great and heinous like the lofty Mountains, *Heb. viii. 12. I will be merciful to their unrighteousness: Their Sins and Iniquities will I remember no more.* So *Jer. xxxi. 34.* View him that sits upon the Throne within the Rainbow, and thou wilt hear him saying, *I even I am he that blotteth out thine Iniquities for mine own Names sake, and will remember thy Sins no more.* O condemned Sinner, trust a God in Christ for this, by Virtue of his Covenant, or by Virtue of his Promise, *For the Strength of Israel will not lie nor repent.*

3. Thou art by Nature an Alien, a Stranger, a Foreigner, a Child of Hell, would thou fain come back again to God's Family, and have a God in Christ as thy Father Well, view the Rainbow, come within the circuit of it, and there thou shalt this; *I will be to them a Father, and they shall be my Sons and Daugh-*

Daughters, saith the Lord Almighty. To as many as received him, by Virtue of this Covenant-grant, to them gave he Power to become the Sons of God, even to them that believe in his Name. John. 12.

4. Wants thou a Principle of spiritual Life, who art by Nature dead in Sins and Trespasses? Well, believe in the Son of God, by Virtue of the Covenant, and thou shalt have it; For, says Christ, John xi. 25. *He that believeth in me, tho' he were dead, yet shall he live.* Would thou have thy spiritual Life more abundant? New quicknings under the languishings of Grace? Well, this is within the Rainbow of the Covenant. *Thy Life is hid with Christ in God;* and he has said, that *thou shalt revive as the Corn, and grow as the Vine.*

Again wants thou to have thy Heart sprinkled from an evil Conscience? Here it is to be had, Ezek. xxxvi. 25. *I will sprinkle them with clean Water, from all their Idols and filthiness will I cleanse them.*

Would you have the Power of Sin broken in thy Soul? Take hold of God's Covenant, or believe in Christ by Virtue of the Covenant, and thou shalt have this also. Micah vii. 14. *I will subdue their Iniquities.* Rom. vi. 14. *Sin shall not have Dominion over you, for ye are not under the Law but under Grace*

Would thou have thy stony Heart softned, and turned into a Heart of Flesh? This also lies within the Rainbow of the Covenant, Ezek. xxxvi. 26. *A new Heart also will I give them, a new Spirit will I put within them; I will take away the stony Heart out of your Flesh, and give you a Heart of Flesh.*

Would you have the Spirit of God within you as a Spirit of Wisdom and Revelation, as a quickning, guiding and sanctifying Spirit? Well this is within the Covenant also, Ezek. xxxvi. 27. *I will put my Spirit within them, and cause them to walk in my Statutes.*

Would you have Protection against all Enemies and Dangers? This also is to be had within the Circuit of this Rainbow. *The Man, Christ who sits upon the Throne, is a hiding Place from the Wind, and a covert*

vert from the Tempest.

Would thou have Strength to encounter thy Enemies; Strength to grapple with Difficulties, and to manage thy Work and warfare? This is within the Rainbow of the Covenant. *Zech. x. 12. And I will strengthen them in the Lord, and they shall walk up and down in my Name, saith the Lord. Isa. xli. 10. I will strengthen them, I will help and upbold them with the Right hand of my Righteousness.*

Lastly Would you have Grace to keep in the Lord's Way to the End, till the good Work be perfected. Well this is in the Covenant. *The Righteous shall hold on their Way, and he that bath clean Hands shall wax stronger and stronger. He that bath begun the good Work in you, will perform it to the Day of Jesus Christ.* All these and innumerable other Blessings ly within the circuit of this Rainbow, which goes round about the Throne of Grace.

The fourth Thing proposed was to enquire, who are they that may warrantably come within the Compass of this Rainbow? Who are they that may take hold of God's Covenant? An Answer to this Question is the more necessary, that it is one of the main Engines whereby the Devil keeps Sinners under the Power of Unbelief, to tell them that God's Covenant and Promise belong to others and not to them. Will the poor Sinner be ready to say, indeed if I were a Believer, I might confidently come within this Rainbow, and intermeddle with Christ and the Blessings of his Covenant: But till then I must not presume to meddle; and thus I say Sinners are many Times discouraged from coming to Christ to take hold of his Covenant. But Sirs, allow me to tell you, that none are excluded from coming within this Rainbow, or from coming to Christ who fits on the Throne of Grace by Virtue of this Covenant of Grace, but only they who excludes themselves by their Unbelief. Every one hath Liberty to look to the natural Rainbow and improve the Faithfulness of God in his Promise as a Security against the universal Deluge; so every Soul

Soul that hears the Gospel is allowed to look to the Rainbow of the Covenant of Grace, and improve it as a Security through the Satisfaction of Christ against the Deluge of divine Wrath due to him for Sin.

Ques. What is it that may warrant and encourage a lost Sinner by Faith to lay hold on the Faithfulness of God engaged in his Rainbow of the Covenant that is about his Throne?

Ans. 1. God commands you to lay hold on his Covenant, 1. *John* iii. 23. *This is his Commandment that you believe in the Name of his Son Jesus Christ.* Now when God bids you believe in Christ he bids you believe in him by Virtue of the Covenant of Grace, or by Virtue of the free Promise of Life through Christ to perishing Sinners. O essay it in the Strength of him, that Commands you; the very first Command, as I was saying, warrants you, yea obligeth you to have a God in Christ and none other as your God. Now this command is to all and every one, and if it were not so, it would needs follow that there are some, in whom Unbelief were no Sin; for where there is no Law, there can be no Transgression: But depend upon it, Sirs, that Unbelief is your Sin, and the great Sin upon which the Sentence of Condemnation will run against you at the great Day; and if Unbelief be your Sin, then it is your indispensable Duty by the command of God to believe in Christ, or to trust in him for Salvation, by Virtue of his Faithfulness engaged in the Bow of the Covenant that is about the Throne of Grace.

2. Let the Extent of the Rainbow encourage and warrant you to come within it. The natural Rainbow it reaches from one End of the Heaven to the other: But O Sirs, the Grace of God in a Covenant of Grace is much wider and larger, for it reaches forth its Arms to clasp every Creature in its Bosom, *Mark* xvi. 16. *The Voice of a God of Grace, is to Men and the Sons of Men to take hold of his Covenant, to improve his Faithfulness in the Rainbow against this the Deluge of his Wrath.* *Isa. Iv. 1. Ho, every one*

that thirsteth come to the Waters, 'and be that hath no Money: Let him come. O why do you spend your Money for that which is not Bread? and your Labour for that which profiteth not?

3. The Rainbow of the Covenant is pointed towards you in particular, and if you will but look to it, you will see the End of it coming close to your very Hand. *Acts ii. 39.* The Promise is to you and your Seed, and to all that are afar off; to you is the Word of this Salvation sent: Art thou a Sinner, far away like the Prodigal? Well see the Rainbow about the Throne pointing to you. *Isa. lvii. 19.* I create the fruit of the Lips; Peace, Peace to him that is afar off. So *Acts ii. 38.* Art thou a polluted Sinner black like the Ethiopian, spotted like the Leopard? Well, see the Rainbow of the Covenant pointing out its Grace to you. *Psal. lxviii. 13.* tho' thou hast been among the Pots, yet thou shalt be as the Wings of a Dove. Art thou sinking under the Load of Sin, as a Burden heavier than thou can bear? Well, see the Bow of the Covenant reaching Grace and Mercy to help thee. *Cast thy Burden on the Lord, and he will sustain thee.* In a Word, whatever be thy Condition, it on this side of Hell, thou wilt find still the Bow of God's Covenant stretching out its Hand to thee, and accommodating it self to thy Condition and Circumstance; altho' the Arch of the Bow be high, yet it stoops down to every Man; tho' the Throne be high and lifted up, and he that sits on it be exalted, yet the Bow that is about his Throne bows it self down to thy very Hand, that thou may climb up to Christ by it in a Way of believing: *And therefore say not in thine Heart, who shall ascend to Heaven to bring Christ down from above, or who shall descend to the deep to bring him up from the Dead, for the Word is nigh thee, even in thy Mouth and in thy Heart, that is the Word of Faith which we preach,* *Rom. x. 6, 7, 8.*

4. It is most pleasing to him that sits on the Throne of Grace to see a lost Sinner come within the Circuit of his Rainbow for safety. You cannot do a Thing
that

that is so pleasing to God as to believe in Christ by Virtue of the Covenant. *John vi. 28. This is the Work of God, that you believe in him whom he has sent.* He speaks as if this were the only Work; and indeed it is so much the only Work of a Sinner that without it, it is impossible to please him; and with it every Thing ye do is pleasing, your Persons and your Sacrifices are accepted upon his Altar. O Sirs, will you not do a Thing that is so pleasing to him that made you, him that preserves you, him that provides for you, him that shed the Blood of his Heart to redeem you; never was the brouden Breast of a tender hearted Mother more glad to be fucked, than the Lord is to see a Sinner come within the Bow of his Covenant for Grace and Mercy to help in Time of Need.

5. The Nature of the Throne, and the Nature of the Rainbow invites and encourages your Faith and Trust. The Throne is of the Nature with the Rainbow, the Throne is a Throne of Grace, and the Covenant a Covenant of Grace. What sort of a Throne is a Throne of Grace? It is a Throne for Beggars, Divors and Bankrupts to come to, that they may get whatsoever they want freely; it is a Throne that stands by outgiving, by giving liberally to all *without upbraiding*. What sort of a Covenant is a Covenant of Grace? The very Name of it tells you what is its Nature; a Covenant of Grace can be nothing else but an absolute free Grant of all the Riches of Grace that ly about the Throne of Grace. If any thing were required of us as a Condition of our taking or receiving the Blessings of the Covenant, it would that Moment cease to be a Covenant of Grace. But say you, is not Faith the Condition of the Covenant? Answer, I will be loath to condemn that Way of speaking, because worthy Men have used it, and do use it in a sound Sense: But Sirs, I would have you to remember that when it is called a Condition, all that such worthy learned Men mean by it, is only this, that you can have no saving Benefit or Advantage by Christ unless he be received; you can have no Ben-

nefit by God's *Covenant* or *Piomise*, unless you believe the Promise to be true, and believe it with Application to your own Souls. Faith, is just such a Condition as shews the inseparable Connection between the one Thing and another: As if you should say to a Beggar there is your Alms on the Condition that you take it; there is Meat on the Condition you eat it, there is a good Bond for a Sum of Money, on Condition that you trust him that granted it. Or, as if I should lay to one thou shalt have the Benefit of the Light of the Sun, on Condition thou open thine Eyes to see it. Or the Ground will bear you, on Condition you lay your Weight upon it: Now such a Condition of the *Covenant* of Grace is Faith; it is just a taking what is freely given without Money and Price; and let it be remembred that it self is one of the Blessings promised in this *Covenant*. Now I say, let the Nature of the Throne, and the Nature of the Rainbow of the *Covenant* encourage and war-rand you to come and trust in a God of Grace. I make but a Supposition, that a great and rich King should erect a Throne in the open Field, and emit a Proclamation for all Beggers, Bankrupts and People in Wants and Straits to come to his Throne, and they should get whatever they needed: O what a gathering would there be! With what Confidence would needy People flock thither, and ask what they wanted, especially if the King had sworn by his Life that they should be served; well this is the very Case: The Throne of Grace is only a Throne for the needy, for rich Folk are sent empty away, and the Bow about the Throne is just the Faithfulness of God engaged in a free Promise, that come to him who will, *he will in nowise cast them out*. O then take the Advantage, and trust his Promise, and you have the Thing promised, for his Promise is as good as Payment.

6. Will you but take a View of the Name of him that sits upon the Throne within the Rainbow, and let that encourage your Faith, Hope and Expectation

tion. O Sirs, they that know his Name will put their Trust in him; his Name that sits on the Throne is a strong Tower, to which the Sinner may flee, and to which the Saints do flee and are safe; See what his Name is, *Exod. xxxiv. 6.* his Name is the *Lord,* The *Lord God Jēbōvah El,* the strong God, able to do for thee exceeding abundantly above what thou can ask or think: He stretched out the Heavens, and laid the Foundations of the Earth, and does whatever pleases him in the Armies of Heaven, and among the Inhabitants of the Earth, and therefore is able to do for thee whatever thou askest of him, yea, more than thou can ask. *Abraham* by Faith stayed himself upon the Power of a promising God without staggering. *Rom. iv. 20.* Again his Name is *Merciful,* and therefore may thou say, will he not answer his Name, and extend Mercy, considering that Miserie is the only proper object of Mercy, and I am wretched, miserable, blind and poor, and naked. *David's* Faith found footing in this Name of a God in Christ, when he could not stand before the Bar of the Law, *Psal. cxxx. 4.* But there is Mercy with thee that thou mayest be feared Again, his Name who sits upon the Throne within the Rainbow is gracious, and it is the very Nature of Grace, as I said, to give and to give freely: Grace is that Attribute of the Divine Nature which shall be celebrated thro' Eternity; this World is but a Theatre on which he designs the Manifestations of his Grace. May not this encourage thee to go within the Circuit of the Rainbow, and ask Grace and Mercy to help thee in Time of Need. Unbelief indeed will tell thee *that the Lord has forgotten to be gracious;* but it is not so, for he cannot forget his own Name. Unbelief will tell thee that thou art unworthy of his Grace, and this will hinder thee from coming Speed; but that cannot be either, for Grace is most Grace when it is extended to the most unworthy. Thus I say, draw Encouragement from the Name of him that sits upon the Throne within the Rainbow.

7. It is for the Honour and Glory of God, that you improve the Rainbow of the Covenant for your Security against the Deluge of Wrath, and for obtaining the Blessings that ly within the Bosom there of; hereby ye glorify his Power, being perwaded, that he is able to *make good what he has promised*, hereby you glorify his Holiness, which is pauned to the great Covenant-head, and give Thanks at the Remembrance of his Holiness; pledged in the Covenant to him and his Seed: hereby you glorify his Justice by acquiescing in that Righteousnes or Justice which is the Foundation of his Throne; hereby you glorify his Mercy, and join with him in laying, *Mercy shall be built up for ever*; hereby you glorify his Truth and Faithulnes, *by setting to the Seal that God is true*: In a Word you give him the Glory of your Salvation, saying, *Salvation to him that sitteth upon the Throne, and to the Lamb for ever and ever*; the Languish of Faith is, *Not to us, not to us: But to thy Name be the Glory*.

Thus you see that there is noble Encouragement, and the best warrants in the World for believing, or coming within this Bow of the Covenant: O then Sirs, for the Lord's sake, and for your own Soul's sake, flee in within the Rainbow, that is about the Throne; believe in Christ by Vertue of the Covenant of Grace and Promise; and if after all you will not comply, I declare in the Name of God, that the Bow of God's Covenant shall stand you in no stead. The Faithfulness of God that is engaged to save the Sinner that believes, or takes Hold of his Covenant, is engaged to damn the Soul that continues in Unbelief; for, as *he that believeth shall be saved, so he that believeth not shall be damned*. The Fountains of the great Deep of God's Wrath will inevitably sweep you away: And he who is the God of Salvation has laid, *That he will wound the Head of his Enemies, and theairy Scalp of them that go on in their Trespasses*.

The fifth Thing propoed was to roll away some Impediments, or stumbling Stones, that ly in the way

way of Sinners, and which have a fatal Influence in discouraging them to take the Benefit of the Rainbow of the Covenant, which surrounds the Throne of Grace. There are some Things on God's Part, that appear as great and strong Bars against the Sinner, and tend mightily to discourage him from looking either to the Throne or the Bow that surrounds it, *viz.* the Law of God, the Justice of God, the Holiness of God, and the Decree of God.

1. The Law of God. O, says the Sinner, I am condemned already by God's Law, and how then shall I look towards God's Covenant, or take Hold of it for my Safety against the Deluge of Wrath? *Ans.* If thou had not broken the divine Law, thou would not stand in Need of the Grace of God's Covenant; the Law is so far from being against the Promise in the Business of Salvation, that that Moment thou takes hold of Christ by Virtue of the Covenant or Promise, the Righteousness of the Law is fulfilled in thee; *for Christ is the End of the Law for Righteousness to every one that believeth.* Christ was made under the Law, to redeem them that were under the Law.

2. But O, says the Sinner, the Justice of God is against me, the Thoughts of incensed Justice make my Heart to tremble within me. *Ans.* The Throne of Grace that is surrounded with the Bow of the Covenant is founded upon Justice satisfied and Judgment executed upon the Surety; and that Moment thou comes within the Bond of the Covenant, Justice becomes thy Friend assailing thee on the Ground of Christ's Satisfaction: For God has set forth Christ to be a Propitiation thro' Faith in his Blood, to shew forth his Righteousness for the Remission of Sins, that he might be justand the Justifier of him that believeth in Jesus.

3. The Holiness of God sometimes scars the Sinner to look toward the Throne of Grace, or Covenant of Grace. But Sirs, I tell you, that that Moment you come within the Bow of the Covenant, you are made partakers of his Holiness, and the Holiness of God being

being laid in Paun for the outmaking of the Promise, stands up for its own Interest in the Sinners Behalf. And beside, by the Blood of Jesus, the filth of Sin is covered from the Eyes of unspotted Holiness, as well as the Guilt of it hid from the Eye of incensed Justice.

4. The Sinner is ready to be scared from taking Hold of God's Covenant, and his Faithfulness engaged therein on the Account of the Decrees of God. O, will the Sinner say, it is true, if I were among the Number of the Elect, I might meddle with God's Covenant: But alas I think I am none of these, and therefore I need not think of taking Hold of Christ by Vertue of his Covenant. But Sirs, let me tell you, that secret Things belong to the Lord, but Things that are revealed to us and to our Children: Let God's Decree alone, you have no more Busines with them in the Matter of believing, than you have to trouble your self with what they are doing in Mexico or Peru. Meddle you with the Things that are revealed, for these are the Things that belong to us and to our Children. Now what are the Things that are revealed? Christ is revealed, the Covenant and the Promises are revealed as the Ground of Faith, the Command of God enjoining you to believe is revealed; God's Good-will to Man upon Earth is revealed, these are the Things that belong to you, and therefore meddle you with these, and let not the Devil and your own ill Heart together brangle and confound you, by telling you that you do not know if you be elected, for that Moment you come within the Bond of God's Covenant, you may know your Election, and that God hath loved you with an everlasting Love: And no other Way can you possibly know it. But besides all this, let me tell you, that God's Promise registrated in his Word, is but an extract of the eternal Thought and purpose of his Heart; so that by believing his Promise immediately you may know that you are the called according to his Purpose.

But may the Sinner say, tho' there be no Bar on God's Part, yet there are many Bars and Impediments on

on my Part. I shall endeavour to roll away these also, by answering the following Objections of Unbelief.

Objection 1. "I am a poor unworthy Creature, I dare not think of meddling with God's *Covenant*." *Ans.* It is a Bastard Devilish Humility, that keeps you from believing, for the more unworthy you are of the Grace and Favour of God, the more fit you are for receiving the Grace of God at a Throne of Grace by virtue of the *Covenant* of Grace; Grace is only calculated for the unworthy Sinner, and not for these that think themselves worthy of it.

Object. 2. My Sins are like the great Mountains, and I fear the Grace of God will never level them. *Answer.* Take hold of God's *Covenant*, and you shall find these Mountains removed, and cast into the midst of the Sea, Isa. i. 18. *Come and let us reason together* saith the Lord, tho' your Sins be as scarlet and Crimson, I will make them white as Snow and as Wool.

Object. 3. I want a Law work, I am not weary and heavy laden, and therefore am not fit to take hold of God's *Covenant*. *Answer.* If thou think to make a Law-work and Humiliation a Price in your Hand to recommend you to Christ, and fit you for him; I tell you, that instead of fitting your self for Christ, you are building up a Wall between Christ and you, that you shall never win over. If you see an absolute need of Christ, and that you are undone without him, do not stand to seek more Law-work; for that Moment you close with Christ by virtue of the *Covenant* of Grace, the Law has gotten its End, Christ being the End of the Law to every one that believeth. It is the weary and heavy laden that are called; but that is not to exclude others, who cannot find that Disposition in themselves, and they are mentioned in particular in the Call, because they are most ready to exclude themselves from having any concern in Christ or his *Covenant*.

Object. 4. I am afraid to take hold of God's *Covenant*, in case I turn away from his Commandments,

and so render my self unworthy of a Covenant Relation to him. *Answer.* If you really take Hold of his Covenant, the Grace of his Covenant will keep you in the Way of his Commandments, *Jer. xxxii. 40.* "I will make an everlasting Covenant with them, " that I will never turn away from them to do them good, but I will put my Fear in their Hearts, and " they shall not depart from me."

Object. 5. I am afraid to take Hold of God's Covenant, in case that I never be able to bear the Cross: *I will faint in the Day of Adversity, for my Strength is small.* *Answer.* Do not fear that, for he that sits on the Throne has said in his Covenant, that *When thou passest through the Water, he will be with thee, and thro' the Rivers they shall not overflow thee; when thou passest thro' the Fire thou shalt not be burnt, neither shall the Flame kindle upon thee.* His Presence shall go with thee to the hottest Furnace, and unto the deep Waters of *MARA*; and if so, there is no fear but thy Head shall be carried above.

Object. 6. I have formerly minded to take hold of God's Covenant; but I have played the Harlot with many Lovers since that. *Ans.* Renew thy Grips of the Covenant, for the Grace of God's Covenant, the Rainbow about the Throne, is still pointing thee out as it were by Name, *Jer. iii. 1.* *Thou hast played the Harlot with many Lovers, yet return again to me saith the Lord.*

Object. But I have acted as a Rebel against Heaven, I have been waging War against God, and will ever he allow me to meddle with his Covenant, or come within the verge of this Rainbow? For *Answer* see *Psal. lxxviii. 18.* where we are told concerning him that sits upon the Throne of Grace within the Rainbow; *He received Gifts for Men, yea even for the rebellious, That the Lord God might dwell among us.* See also, *Isa. iv. 7.* *Let the wicked forsake his Way, and the unrighteous Man his Thoughts, and turn to the Lord, for he will have Mercy, and to our God for he will abundantly pardon.*

Object. 8.

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Obj^t. 8. I want Power to take Hold of the Covenant. I want Power to believe in Christ by virtue of the Covenant. Ans. He that sits upon the Throne with the Rainbow about it, He is saying, I will give Power to the faint, and increase Strength to them that have no Might; yea he has said that he will *make thee willing by the Day of his Power*; and if he has given thee the Will to believe, there is no Fear for the want of Power; for he that works the Will by his Covenant, he has engaged to work the Do also; *He Works in us both to will and to do of his good Pleasure.*

Obj^t. 9. You are ay speaking of the Bow of the Covenant, but I would fain see it; I have seen the natural Bow, but the Rainbow of the Covenant is invisible. Ans. It is strange not to see it, when you have it in your Hand, the Old and New Testament is the Rainbow that I am speaking of; the Rainbow is at this Moment shining upon you in a preached Gospel, O remember that awful Word 2 Cor. iv. 3, 4. *If our Gospel be hid, it is hid to them that are lost; In whom the God of this World hath blinded the minds of them that believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.*

Obj^t. 10. I am afraid I be one of these, from whom this Rainbow is hid, and so am lost for ever. Answer, If thou doest not see it, I ask, art thou longing to see it? If so I can tell you for good News, thou shalt see it ere long, *For he satisfieth the longing Soul, and filleth the hungry Soul with Goodness*; and then he that sits on the Throne has said, that he will *Open the blind Eyes, and turn thee from Darkness*, that thou shalt behold the Glory of the Lord, and the excellency of our God.

Thus I have endeavoured to roll away all the Impediments I can think upon, that you may be encouraged to come within the Bow that is about the Throne of Grace. What are you resolved to do? Will you come within the Bow of God's Covenant

or not ? I would fain expostulate the Matter with you ; what will you do in the Day of Death, if you come not within this Rainbow ? What will you do in the Day of Reckoning, when standing before the Bar of God ? Whither will you flee when Rocks and Mountains refuse to fall on you to hide you from the Face of the Lamb ? O Sirs, there is no shunning the Deluge of divine Wrath, but by taking Hold of the Covenant and of the Faithfulness of God engaged therein ; the whole Creation cannot help you, if you do it not, but you must ly under the fiery Mountains of God's Wrath for ever ; *For he that believeth not is condemned already, and the Wrath of God abideth on him.*

But I cannot think of parting with you upon Mount Ebal or Sinai ; and therefore let me beseech you by the Mercy of God, by all the Blessings of his Covenant, by the Blood and Bowels of a God of Love in Christ, by all the glory of Heaven and Eternity ; that you come within the Compass of the Rainbow that is about the Throne. O lay you with my whole Soul I would take hold of God's Covenant and his Faithfulness engaged therein, but will you give us your Advice ~~as~~ to this Matter. An Answer to this leads to the

Last Thing proposed, which was to offer a few Advices in order to your improving the Rainbow of the Promise or Covenant for your safety against the Deluge of Wrath.

1. Study to be firmly perswaded of your Misery and lost State without Christ, and while without the confines of the Bow that surrounds his Throne. Till you see your lost State by the Breach of the Covenant of Works, you will never take hold of a Covenant of Grace ; and therefore be firmly perswaded, that by Nature you are wretched, miserable, blind, poor and naked : But now if you have come to this perswasion, you must not rest content here, for many have perished in this Place of breaking forth of Children ; and therefore,

2. Be

2. Be firmly perswaded, that there is Relief for you in Christ, and in the new Covenant whereof he is the glorious Head ; however bad thy Condition is there is Relief for thee in Christ ; *For he is all in all.* Is thy State a State of Sin ? Well, Christ is the Saviour of none but Sinners, Is thy State a State of Distance from God ? Well he came to bring us near by his own Blood. Is thy State a State of Enmity and War against Heaven ? Well, his Work is to reconcile God and Man, to satisfie Justice, and to slay the Enmity of the Heart ; he breaks down the Wall of Partition, and brings both Parties unto one. Is thy State a hopeles State ? Well, he is the Hope of all the Ends of the Earth. Is it a State of Darknes ? He is the Light of the World. Art thou in an impotent State ? He is the Strength of the Poor, and of the Needy. Art thou in a State of Bondage ? He proclaims Liberty to the Captive, and the opening of the Prison to them that are bound. Art thou cursed ? He came to redeem thee from the Curse. Art thou dead in Sin, dead by the Law ? Well, he died that we might live ; and though thou be dead, yet thou shalt live, if you believe in him. So that I say there is that in Christ which meets with the Condition of the Sinner, let his Case be never so bad, if he be on this side of Hell. Now I say, be perswaded of all this, be assured of it, that there is Help laid upon this mighty Redeemer, and that he is indeed able to save to the very uttermost.

3. Be perswaded that the Rainbow, that is surrounding the Throne of Grace is pointing to you, I mean that the Covenant of Grace, or promise of Help, Relief and Rest through Christ is left to you, and directed or indorled to you in particular, and that it belongs to you as a Thing you may claim without any vicious Intromission. This is absolutely necessary, for I can never trust to a Security, which meantime I think or imagine is granted to another Man, and not to my self. Can I pursue upon a Bond granted in another Man's Name, and not in my own. O say you

you if I thought I had a Right to the Covenant or Promise of God in Christ, I would believe it, and rejoice. Well, to establish you in the Faith of this, know O Sinner for thy Encouragement. 1. The Covenant and Promise is indorsed or directed to thee, as if thou were named by Name and Surname, like a Letter, when it is backed to a Man; when he reads the back of the Letter, and finds it directed to him, he breaks the Seal of it, and claims all that is in it, tho' it were a Security for Millions of Gold and Silver. 2. Thou hast already gotten the Seal of the Covenant in Baptism; and would God allow the Seal of his Covenant, and yet wilt thou say thou hast no Claim to intermeddle with the Covenant it self. 3. God has put his Covenant his confirmed Testament in thy Hand, as a Charter for eternal Life, and commanded thee to read it, search it, trust to it for a happy Eternity; and yet wilt thou say thou hast no Claim to the Covenant, no Right to take hold of it. And therefore I say, be perswaded that you have a good Claim to the Covenant of Grace and Promise; the Promise is to you and to your Seed. You may readily say to me, that by this Means God's Promise is made to the Reprobate, as well as to the Elect in the visible Church. I answer with thee learned and pious *Rutherford*, That the Reprobate hath as good a revealed Warrant for believing as the Elect have. If God's Covenant and Promise were not to all in common within the visible Church, and if his Faithfulness were not engaged in the Promise tendered to them, how is it possible that Unbelievers could be said to make God a Liar by not believing his Promise, or the Record, in which he has given to us eternal Life in his Son Jesus Christ. You may again object and say, if God's Promises were made to the Reprobate. Then it would follow that his Faithfulness would fail if he did not fulfill his Promise to them. I Answer, We are to distinguish between the Promise in the Exhibition of it in the Word, and in the effectual Application of it by the Spirit; in the first of these Respects

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ie is made to all without Exception of Elect or Reprobate ; and that the Promise is not made effectual to the Reprobate, will no more infer the want of Faithfulness in God, than a Man's not marrying of a Woman after he has past his Promise to her, when yet she refuses to consent to the Bargain.

4 Be perswaded that this Covenant of Grace and Promise is a good and noble Security, and that it is able to bear thy Weight. You heard in the doctrinal Part, how much the Faithfulness of God is engaged in the Covenant. Pray do not forget it ; he has subscribed it, attested it, sealed it, registered it, in a Word he has given all imaginable Advantage for believing, and takes of all imaginable Pleas for Unbelief.

5. Be much in viewing these great and glorious Blessings that ly within the Covenant, within the verge of the Bow that is about the Throne : Of which I gave you an Account upon the third Head proposed, in prosecuting of this Exhortation. What thinkest thou of having JEHOVAH, Father, Son and Holy Ghost for thy God, and Portion for ever ? What thinkest thou of a sealed Pardon and Indemnity for all thy Sins ? What thinkst thou of being an Heir of God, and a joist Heir with Christ ? What thinkest thou of the Inheritance, that is incorruptible and undefiled and which fadeth not away ? Yet all these ly within the Circle of the Bow of the Covenant. Now I say, keep your Eye upon these, that you may be encouraged, or stirred up to press towards the actual Possession of these glorious Blessings by coming within this blessed Bow.

6. Take a View of all these great and glorious Blessings, as lying in the Hand of him that sits upon the Throne, ready to be given out to every one that believes in him by Virtue of the Covenant. O hear him that sits on the Throne crying to all Sinners, to a whole perishing World ; *Whosoever believetb in me, shall not perish, but have everlasting Life. Whosoever will, let him come and take of the Water of Life freely.* This

I say be perswaded, that all the Blessings of the Covenant ly ready in his Hand to be distributed and communicated to every one that comes to him.

7. Being firmly perswaded of all these Things study to rest, and lay the Weight of thy sinking Soul upon the Veracity and faithfulness of a promising God in Christ: You know what it is to lay Weight upon an honest Man's Word, who you are perswaded will not fail you; so lay Weight and Streis upon the Promise of God, upon his Faithfulness ingaged in the Covenant, being fully perswaded that what he has promised, he is both able and willing to perform. O Sirs trust in him, let his Truth be your Shield and Buckler, for *He is Truth it self, Faitfulness is the Girdle of his Loins*; hang by his Girdle, and say with *David*, *In his Word will I hope. Remember the Word, on which thou hast caused thy Servant to hope.* And if thou do so, thou shalt not be ditappointed; *The Fashion of this World passeth away, but the Word of the Lord endureth for ever.*

8. If you have thus entered within the Bow of the Covenant, go forward to the Throne and him that sits on it, whose Appearance is like a Jasper and a Sardine Stone for Brightness and Glory; pursue him at his own Throne; plead the actual outmaking and accomplishing of his Promise, for this is God's stated and ordinary Way appointed in his Word, *Ezek xxxvi. 27.* compared with *Ver. 25, 26, 27.* There God makes a great many Promises, and after all he adds, *For these Things will I be enquired of by the House of Israel, that I may do it for them:* Only when you come to the Throne and plead the Promise, take care that you do not expect the Accomplishment of the Promise for your own Pleading: But upon the Account of his own Faithfulness engaged in his own Covenant of Grace. But may you say, I have neither Skill nor Confidence to plead the Promise. I Answer, it is very true, you have no Skill to manage at his Throne. And therefore I give you

A 9th Advice, put the Promise of the Covenant, which

which you seek the Accomplishment of, in the Hand of your Advocate, that he may plead it for you: *We have an Advocate with the Father, Jesus Christ the Righteous.* And therefore in your Approaches to the Throne beware of neglecting him; “*For he hath made with us accepted in the Beloved; lippen much to his Skill and his Interest in the Court. He has his Father’s Ear, and his Father’s Commission to make Intercession for the Transgressors.* The Father says to him, *Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermost End of the Earth for thy Possession.* So that however great your Suits at a Throne of Grace are, you have no Reason to fear, if you employ this glorious Advocate and Days-man; and in doing so, do not doubt of Success: *But ask in Faith, nothing wavering: Draw near with a true Heart, in full Assurance of Faith:*

10. When you have done all this, you must wait for the Accomplishment and Outmaking of the Promise in a sensible Way, *For he that believeth does not make Haste.* I will look to the Lord, I will wait for the God of my Salvation; my God will hear me. Do not limit the Lord to your Time; but wait his Time, *For the Lord is a God of Judgment, and he waits to be gracious, and therefore blessed are all they that wait on him.* Sirs, if you have but the Promise of a Man, or the Bond of a Man for a Sum of Money, you will wait many Years before you get Payment, and yet you will not doubt of Payment; at the end when the Time comes, and will you trust and wait on Men; and will you not wait on your God continually. O the Lord is good to them that wait on him, and to the Soul that seeks him. *The Vision is for an appointed Time, till it tarry, wait for it: For at the End it will speak, and it will not tarry.* See to this Purpose, *Heb. x. 36, 37. To have need of Patience, after you have done the Will of God, that you should receive the Promise. For he that shall come, will come, and will not tarry.*

Having thus taken hold of God’s Covenant, and

entered within the Rainbow that is about the Throne, come to morrow and get the Seal of the Covenant for the Confirmation of your Faith, that so you may with the greatest Freedom intermeddle with the Goods contained in your elder Brother's Testament. Although a Man have a good Right to an Estate, yet perhaps he may be erfe to intermeddle till he get Infestment. Well, Sirs, having taken hold of the good Charter, the Covenant of Grace, I invite you to come and get Infestment upon the Charter to-morrow at God's Table, where he invites all his Friends to Eat and drink abundantly of the Bread and Wine that he has mingled.

I shall conclude the Whole of this Discourse by offering a few marks, whereby ye may try whether or no you have really got within the Bow of the Covenant which surrounds the Throne; it is true indeed all the Members of the visble Church, they bear a Relation to the Covenant, *To them belong the Adoption, and the Covenants, and the Promises;* You are externally in Covenant by Virtue of Baptism, you are professedly covenanted People. But the Question is, are you really within the Covenant? Have you by Faith entered within the Rainbow that surroundeth the Throne? The Marks that I offer shall be principally founded upon the Context in this Chapter.

1. Then the Spirit of the great Covenant-head that sits upon the Throne has entered into you, if you have entered within the Bow of this Covenant, or seen the Glory of him that sits on the Throne. We find here John was first in the Spirit, and then he saw the Throne and the Rainbow, and him that sat on it. O Sirs, I am perwailed that there was never one brought within the Bow of God's Covenant, but will be ready to own that it was he that brought them. *I will cause them to pass under the Rod, and bring them under the Bond of my Covenant.* The Apostle Paul tells us, *Pbil. iii. 12. That he was apprehended of Christ Jesus, before ever he apprehended him:*

So will it be with you, if you be brought within the Rainbow of God's Covenant.

2. You will be much in admiring the Throne, and the Glory of him that sits on it, who is here compared to a *Jasper* and *Sardine Stone*. I told you in the Application of the Words, that this is Christ. O have you seen the Glory of an exalted Christ? *All we with open Face, beholding as in a Glass the Glory of the Lord are changed into the same Image.* If you have seen His Glory as the Glory of the only begotten of the Father, you will be ready to say, *He is indeed white and ruddy, fairer than the Children of Men.*

3. If so then you will take great Pleasure in beholding the Rainbow that is about the Throne, and rejoice in it as your Security against the Deluge of Wrath: saying with *David*, *This is all my Salvation, that he has made with me an everlasting Covenant, ordered in all Things and sure;* you will be delighted to think on the Freedom of the Covenant, the order of the Covenant, the Sureness of the Covenant; and its *Emerald Colour*, its perpetual Greenness, without any Variation.

4. When you look to the Rainbow of the Covenant, it will fill you with Expectation of Good, when you go to the Throne in Prayer. The natural Rainbow, as I said, is the Forrunner of a Shower to the thirsty Earth; People expect it when they see the Bow in the Clouds: So when you see the Bow of the Covenant, it will give you good Hopes of a Shower of the Spirit's Influences, and that he will come to you *As the Rain, as the latter and former Rain upon the Earth:* And truly Sirs, one great Reason why there are so many hopeless Prayers among us, is because we do not set the Eye of Faith on the Rainbow of the Covenant.

5. If ever you was brought within the Rainbow of the Covenant, you have been stript of your own *filthy Rags*, and clothed with the *white Raiment of the Righteousness* of the Son of God; for they that are about the Throne here are laid to be *clothed with white Raiment*, *Verse 4.* So then, I ask have you been

made to see all your own Righteousness to be as *filthy Rags*, as a menstrual Cloath, as *Dung and Loss*, that you might be found in Christ not having your own Righteousness, but that which is by Faith in Christ? Is the Language of thy Heart Surely in the Lord have I Righteousness in him will I be justified, and in him alone will I glory.

6. If you have been within the Rainbow, brought within the Bond of the Covenant, you have had your Heart and Eyes enlightened, and warmed with the seven Lamps of Fire before the Throne, which are explained to be the Spirit with his various Influences, Ver. 5. These are compared to *Lamps*, because of their enlightning Efficacy, and *Lamps of Fire*, because of their sanctifying, purifying, warming Efficacy on the soul. Now try yourselves by this; if you be brought within the Bow of the Covenant that is about the Throne, the Spirit has been in you *A Spirit of Wisdom and Revelation discovering the Things of God to you in a divine Lustre*; and like Fire they have purified you in some Measure from the Dross of Sin, and made your Heart to burn within you, like the Disciples going to *Emaus*, and like a Lamp they serve to direct you in the Way of Truth and Holiness; the Voice of the Spirit is, *This is the Way walk ye in it.*

7. If you be brought within the Rainbow of the Covenant, you will be frequently bathing your polluted Souls in the Sea of Glass, that is before the Throne, spoken of in

in the 6. ver. Interpreters think that there is an Allusion here to the large Vessels in the Temple and Tabernacle, in which the Priests used to wash themselves before they offered Sacrifices, called a Sea of Glass, because of the transparent purity of him whose Blood it was: They that are come to Jesus by Faith the Mediator of the new Covenant, they are also come to the Blood of sprinkling, in order to the cleansing of their Souls from Sin and from uncleanness, you will see a continual Need of this Blood to purify your Persons and Actions from every Thing that defiles.

8. If brought within the Rainbow of the Covenant you will be much taken up in celebrating the Praises of God's Holiness, and adoring him upon this Account They that are about the Throne, Ver. 8. *They cry, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* Now try your selves by this. Can you love God, adore and celebrate his Praises, because of his unspotted Holiness and Purity, which cannot behold Iniquity without Abhorrence. This I take to be one of the sweetest and surest Marks of a true Believer and Saint, which does distinguish him from all Hypocrites in the World. A Hypocrite may come the length to love and adore the divine Majesty, because of his Greatness, because of his Goodness, because of his Mercy; but

I do not think that they can loye and praise him, because of his Holines and Hated of Sin. No this argues a seraphick and angelick Spirit, for the Angels cover their Faets crying, *Holy, Holy, Holy, Lord God of Hosts, Isaiah 6.* Now is this the Disposition of thy Soul? Can thou say with *David, Psal. xxx. 4 Sing to the Lord, O ye Saints of his, and give thanks at the Remembrance of his Holiness?* And *Isaiah xii.* at the close, *Shout O Daughter of Zion, for great is thy holy One of Israel, in the midst of thee?*

9. You will equally adore, worship and admire all the three Persons of the ever blessed Trinity as one God. So do they that are about the Throne; they cry Holy Father, Holy Son, and Holy Spirit, and these are but one Lord God Almighty, which was, and is, and is to come. Faith takes up God according to the Revelation that he has made of himself, considered personally or essentially, and it cannot endure any Thing that derogates from the Glory of any of the blessed Three in One and One in Three. You that are not stricken with Horror at the Blasphemy, that is uttered against the Son of God this Day in our Church, as if he were only a subordinate Deity, inferior to the Father, you were never yet within the Compass of the Rainbow that goes about the Throne on which he sits, for they that have been there they have seen him to be the same

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in Substance equal in Power and Glory with his Eternal Father, to be the Lord God Almighty as well as the Father, the Brightness of his Glory and express Image of his Person. And the Concerns of his Glory will go nearer your Heart than any private Concerns of your own, though your Honour were laid in the Dust.

10. If ever you have been within the Rainbow of the Covenant that surroundeth the Throne, then I am sure you will be very concerned to have the Crown pulled of the Head of Self, and set upon the Head of him that sits upon the Throne of Grace, Ver. 10.

They that are about the Throne, they cast their Crowns before the Throne, saying, Thou art worthy O Lord to receive Glory, Honour and Power.

O Sirs, if ever you were brought within the Rainbow of the Covenant of Grace, you will not sacrifice to your own Net, or burn Incense to your own Drag, you will not attribute any or the least Part of your Salvation to your selves, to your own Holiness, Goodness, Diligence, Frame, or any Thing else; no, no, you will tread every Thing under your Feet, that dares to usurp the Room of Christ, and be ready to say, *Not unto us, not unto us, but to thy Name be the Glory.* O he is the Lord my Righteousness, he is the Glory of my Strength, in his Righteousness will I be exalted, and I resolve to stand an eternal

ternal Debitor to Grace, Grace reigning through imputed Righteouſness to eternal Life by Jesus Christ my Lord. Worthy, worthy is he to wear the Crown, to sit on the Throne, and to sway the Scepter for ever: O let King Jesus arise, and let his Enemies be scattered and flee before him.

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